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# THE
# BOOK OF THE SAINTS
# OF THE ETHIOPIAN CHURCH

IN FOUR VOLUMES
VOLUME TWO

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To
The Memory of
My Wife

*Three hundred copies only of this work have been printed: of these two hundred and fifty are for sale*

# THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

A translation of the Ethiopic Synaxarium

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made from the manuscripts Oriental 660 and 661 in the British Museum

by

SIR E. A. WALLIS BUDGE, *Kt*

*M.A. and Litt.D. Cambridge, M.A. and D.Litt. Oxford, Lit.D. Durham, F.S.A. Sometime Keeper of the Egyptian and Assyrian Antiquities in the British Museum.*

*Star of Ethiopia, 3rd class*

Volume II

Tâkhshâsh Ṭĕr Yakâtît

(December 7—March 6)

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# LIST OF THE SAINTS AND MARTYRS, AND EVENTS COMMEMORATED DURING THE MONTHS OF TÂKHSHÂSH, ṬĔR AND YAKÂTÎT

## TÂKHSHÂSH

DAY

I ELIAS ZELOTES.
NABOTH the Jezreelite.
PETER of GÂZÂ.
JOHN, Archbishop of Alexandria.
ATHANASIUS, Archbishop of Alexandria.
PETER, JAMES the Persian, ELIJAH the monk, and BARSÂBÊḤ (BATHSHEBA), the mother of SOLOMON.

II The deliverance of the Three Children from NEBUCHADNEZZAR'S fiery furnace.
The 733 (var. 7003) slaves of BASILIDES martyred at Antioch.
SEFTEN, 'ANBAS, NATHANIEL, the worker of miracles, and Abbâ ḤÔR.
EUTYCHIANUS.

III The entrance of MARY into the Temple.
PHÂNÛÊL, the ladder of prayer.

IV ANDREW, brother of SIMON PETER.
Abbâ 'Ôṣ and the Virgins.
JAMES, ZACHARIAS, SIMON, THEODORE and THEOPHANA.

V NAHUM the prophet.
ISIDORE the martyr.
EUGENIA the martyr.
VICTOR of SHAW, the martyr.
FILGAT (?), ANANIAS, BARACHUS (?) and JOHN.
PHILIP, the father of EUGENIA.

VI ANATOLIUS the martyr.
ABRAHAM the Syrian, Archbishop of Alexandria.
Consecration of the church of 'ARSÎMÂ, and the translation of her body, and the bodies of 26 fellow martyrs.
BAṬELSÎS, a priest.
ABRAHAM SÔRĔYÂWÎ II, a carpenter.
TA'AMÂNÎ, SÛFÎT and MÊRYÂN.
MICHAEL, YÔLSÂWÎS and PTOLEMY.

DAY

VII DANIEL, Abbot of SCETE.
DIONTYRAS, a blessed woman.
MATTHEW, Archimandrite of DABRA 'ASWÂN.

VIII HIEROCLIS, Archbishop of Alexandria.
BARBARA and JULIANA.
Abbâ MARÎNÂ.
Abbâ SAMUEL of ḲALMÔN.
'ÊSÎ and his sister THECLA, and 407 fellow martyrs.
JOHN of Damascus.
YERES ḲELÂ, 'ELḲÔLÔNÎṬÔS.
EUGENIUS, father of Abbâ MARÎNÂ.

IX BA'AMÎN, a bloodless martyr.
BADLÂMÔ.
YÂWAREMYÂ, and ZACHARIAS the monk.

X Translation of the body of SEVERUS, Archbishop of Antioch, to DABRA ZĔGÂG.
THEOPHANIUS, Archbishop of Alexandria.
NICOLAUS the archbishop.
TALÂSĔS the Babylonian.
LAZARUS the Persian.
SÛRSET of Constantinople.
Abbâ ṬĔWÂSHÎ.
MÎLÂSĔS and TÂWFYÂ.
PAUL, a desert monk.

XI BAKÎMÔS the Egyptian.
BARTHOLOMEW, a bishop, and BAṬLÂN the martyr.
THEODORE of the joyful face.

XII MICHAEL the archangel.
SAMUEL of WÂLDĔBBÂ.
KHADRÊ of DABRA 'ASWÂN.
JOHN the confessor.
The General Council of the Sixty Bishops in the reign of DECIUS, which condemned BEṬNÂS, a priest of SCETE.
ANICETUS and his fellow martyrs.
PHOTINUS.

XIII PARSNUPHIS the martyr.
ABRACIUS the Egyptian.
The conception of ḤANNAH, mother of the Virgin.
MICHAEL of DABRA ḲALMÔN.
MACARIUS, who fed upon partridges.
ABRANICUS the martyr, ḤÔRASAFÔN.
CORNELIUS the governor.
WARḲTĔPÔS and 'ARFRÂ.

DAY

XIII RAPHAEL, the healer-angel.

XIV SIMON of MANÛF, a martyr.
Abbâ BĔḤÛR and Abbâ MÎNÂS.
MARHAMNÂM, his sister SÂRÂ, and 12 fellow martyrs.
GABRA KRĔSTÔS, Archbishop of Alexandria.
AMMONIUS, Bishop of ESNA.
NASÂḤÎT, a princess.
ARIANUS, a priest, and his brother 'ARKÎSÔS.

XV GREGORY, Archbishop of Armenia.
LUKE the Stylite.
YEMSÂḤ, a martyr.
ḤERWÂG, ANANIAS, KÂZÎ, SANSARÂDÎN, EUGENIUS of GÂWER.
MIRIAM, sister of AARON.

XVI GIDEON, judge of Israel.

XVII Translation of the body of LUKE Stylites.
AULARIANUS, 'EUTHYÔS, SÛRYÂN, MARK, BARṬELÊL, and NATHANIEL the ascetic.

XVIII Abbâ SALÂMÂ.
Translation of the body of TITUS from Crete to Constantinople.
'ARKÎLÂ and PHILEMON, a martyred priest.
FARḲAYÔN, SILIKION, GALINICUS and 'EUNÂS.
Translation of the bodies of 'ARSÎS, DACIA, DÎMÔN and THOMAS the apostle.

XIX JOHN, Bishop of BÛRLĔS.
The casting of the Three Children into the fiery furnace.
The Annunciation of GABRIEL to MARY.

XX HAGGAI the prophet.
THEOPHANIA the queen, EUGENIUS and MÂRDIO.

XXI Festival of the Virgin MARY.
BARNABAS and MARK.

XXII GABRIEL the archangel.
DEKESIUS, Bishop of ṬĔLṬĔLYÂ.
ANASTASIUS (ANTONIUS ?), Archbishop of Alexandria.

XXIII TIMOTHY, a monk.
DAVID, King of Israel.
Abbâ SAMUEL, Abbâ GABRIEL and Abbâ SIMON.
MACARIUS, ANDREAS, PHILIP, EITELTÂS, CORNELIUS, MERCURIUS.

XXIV ESTHER, the niece of MORDECAI and JEREMIAH.
'ABÔLÎ, whose head was cut off.

DAY

XXIV FELḤASIUS, BASIL and ARIUS.
The fathers of KADÎḤ of 'ASWÂN.
The birth of TAKLA HÂYMÂNÔT.
PAWLÎ, the debater.
IGNATIUS, Archbishop of Antioch.
FULGOSIUS, Archbishop of Antioch.

XXV JOHN KAMÂ.
Abbâ DÂRÛDÎ.
The MACCABEES 'ABYÂ, SÎLÂ and PANṬÔS.
NICOLAUS the governor and his wife.
DANIEL the Less.

XXVI ANASTASIA the martyr.
JULIANA the martyr.

XXVII 'ABSÂDÎ, a bishop, and HELLANICUS.
Abbâ BAG'Û and PHILIP, an ascetic.

XXVIII The Nativity.
PAUL and his fellow martyrs of ANTINOË, 174 in number.
ABRAHAM, ISAAC and JACOB.

XXIX The Nativity.
JOSHUA, the Judge of Israel.
The martyrs of AKHMÎM.
ḲUORÎL the camel man and Abbâ GÎZÊ.
JAMES, PÎLĔS and THEODORE, martyrs.
ABGAR, King of Edessa.

XXX JOHN, Abbot of SCETE.
KERION, PHILEMON, and 40 soldiers.
JOHN of LÎḲÔS (LYKUS).
ZACHARIAS the monk, who fed serpents.
The Holy Innocents.

## ṬĔR

I STEPHEN Protomartyr.
LAVENDIUS (LEONTIUS ?).
MACARIUS, Archbishop of Alexandria.
DIOSCURUS and SAKLABIUS of AKHMÎM, and 8140 fellow martyrs.
LYDIANUS, THEODORE and PAUL, and 9005 fellow martyrs.

II ABEL.
HELLANICUS, Bishop of WĔSHÎM.
THEONAS, Archbishop of Alexandria.
Consecration of the church of the Virgin in the Monastery of Abbâ SHENUTI.
PHILOTHEUS and SYBIL, and 9700 fellow martyrs.

DAY

III The Holy Innocents 18,000 (var. 144,000) in number.
LÎBÂNÔS (MAṬÂ'A).
Abbâ AMMON, who cursed women's hair.

IV JOHN the evangelist.
GEORGE, MÂTÊNÂ the archbishop, THEODORA and Abbâ LÎḴÂNÔS.
NÂRDÔS of DABRA BÎZÂN, who killed a serpent by a prayer.
SYBIL, the interpretress of dreams.

V EUSEGNIUS.
MATTHEW, Archbishop of Alexandria.
YÂRÊWĔNYÔS and his fellow martyrs.
NEGÎRUS of Rômê.
ALEXANDRA, who visited ARSENIUS and 'AWSHÎA.

VI The Circumcision of Christ.
NOAH.
The Ascension of ELIJAH into heaven.
MARCIANUS, Archbishop of Alexandria.
BASIL, Bishop of Caesarea.
Abbâ MOSES, who dwelt in the desert for sixty years.

VII SILVESTER, Archbishop of Rômê.
Abbâ EPHRAIM.
MÔSÔLÔN, GREGORY, MARK, ANTIANUS, LÛYÂ, MAYLEN, SOSYÂS and MÂRTĔYÂ.

VIII Consecration of the church of MACARIUS of SCETE.
ANDRONICUS, Archbishop of Alexandria.
BENJAMIN, Archbishop of Alexandria.
MALACHI the prophet.
ANDRONICUS the Stylite.

IX Abbâ ABRAHAM.
GEORGE, NÔSMĔSÂ and DIOSCURUS.

X TÂWBENṬÔS (THEOPANTUS ?).
CYNARIUS, PATRICIA the queen, and TÔMIÂNÎ.

XI Baptism of Christ.
ANATOLIUS.
JOHN, Archbishop of Alexandria.
JUSTUS and FÂYYÔS (var. GUEDET).
Abbâ WAḴRÎS.
JOHN, who gave 20,000 *dînârs* (about £10,000) to the poor.

XII MICHAEL the archangel.
THEODORE, LAVENDIUS and BANIḴÔRÔS and 250,000 fellow martyrs.
JULIAN the martyr and DANIEL the monk.

DAY

XIII The miracle of Cana of Galilee.
The Seven Sleepers: 'ARSALÎDÂS, DÛAMÊDÔS, EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂKÔS.
CARINUS and MÎNÂS the anchorite.
Abbâ NAKARÔ, who wore thorns under his shirt.

XIV MEḤRÂ'ÊL the virgin.
CYRIACUS and JULITTA, and forty-four (var. 5434 and 4034) fellow martyrs.
ARCHILIDES of Rômê.
'ĔMRÂIS the virgin.
MAXIMUS.
'ABDĔYÛ, a follower of ELIJAH.

XV 'ABDĔYÛ (OBADIAH).
GREGORY of NÂḲSĔSÂ.
PETER, SOPHIA, 'ADMÎRÂ and ISAAC.
CYRIACUS and JULITTA, and 11,434 (var. 2004, 10,400) fellow martyrs.
GREGORIUS, a member of the Council of 150 Bishops.

XVI PHILOTHEUS.
PALLADIUS, who lived in a cell for 50 years.
The 1500 (var. 10,500) men and three prefects of the company of martyrs with PHILOTHEUS.
ṢAḤMÂ, one of the Nine Saints.
JOHN, Archbishop of Alexandria.
DANIEL the Syrian.

XVII MAXIMUS and DUMATHEUS.

XVIII The burning of the bones of St GEORGE (GREGORY ?).
JACOB, Bishop of NISIBIS.
MARY and MARTHA.

XIX The finding of the bodies of BĔḤÛRÂ, BÂSÔRÂ and 'ENÎRÂ, and the consecration of their church.
Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ and Abbâ ṬĔRSÎNÂ.

XX PROCHORUS.
'AKLÔG (ECLOGIUS).
Abbâ BEHNÛ.
Consecration of the church of JOHN of the Golden Gospel.
Abbâ NOAH.
Consecration of the church of Mâr MEHNÂM.
'ALVANUS, NABYÛD of SCETE, and BENWÂH the martyr.
Abbâ KALÛZ of FANT.

XXI The Assumption of the Virgin.

DAY

XXI HILARIA, daughter of ZENO.
GREGORY, brother of BASIL.
NICOLAUS the martyr and VICTOR the bishop.
PAUL the governor and SILAS the priest.
BAKHÂYLA MÂRYÂM.
JEREMIAH, JOHN and CAUSTUS.

XXII ANTHONY the Great.
MÎNÂS, Bishop of MÂFEN.

XXIII TIMOTHY the Apostle.
ATHANASIUS and CYRIL, and the Emperor THEODOSIUS.

XXIV MARIA of Alexandria.
Abbâ 'ABSÂDÎ and Abbâ BÎFÂ.

XXV PETER the ascetic.
SEBASTIANUS and 'ASKÊL.

XXVI The nine and forty martyrs of SCETE.
ANASTASIA of Constantinople.
MESRATIUS, SORENUS and JOSEPH.

XXVII SERAPIUS (or, SERAPION).
Translation of the body of TIMOTHY.
SÛRÎ'ÊL the angel.
BÎFÂMÔN.
THEOPHILANTUS and SARNÎS.
The Ascension of ENOCH into heaven.

XXVIII CLEMENT the martyr.
'AKÂWĔḤ and his 800 fellow martyrs.
ABRAHAM, ISAAC and ISRAEL (JACOB).
JOSEPH, son of MÂḤAWE.
TABÊLÂ and her sons.
The blessing of the loaves and fishes.

XXIX XENAE the virgin.
CYRIACUS.
PHÎLEMÛNMÂ, JULIANA, SARABÂMÔN.
GABRA NÂZRÂWÎ and the saints of DABRA DAGÎ.
The Nativity.
STEPHEN the "stranger."

XXX PISTIS, ELPIS, 'AGÂPÎS and SOPHIA.
MÎNÂS, Archbishop of Alexandria.
THECLA and her four virgins.
IRENE.
GREGORY the theologian.
CHRISTOPHER and his followers, 130,030 in number.

## YAKÂTÎT

DAY

I Council of Constantinople, at which 150 Bishops were present.
Consecration of the church of St PETER, the archbishop.
'ASKENÂFER and his wife.

II LONGINUS, Abbot of ZĔGÂG.
PAWLÎ, the desert monk.
The miracle of THOMAS.

III JACOB the monk.
Translation of the body of EPHRAIM the Syrian.
'EBĔLÔ, chief of the anchorites.
ZÊNÔN, the wonder worker.

IV AGABUS.
ZACHARIAS.

V 'AḲREPÎNÛ, Archbishop of Alexandria.
BĔSÔY, surnamed PETER.
NÔB.
'ĔBLÔ.
Translation of the bodies of 49 (var. 32) martyrs of SCETE to the cave of BENYÂMÎ.
HIPPOLYTUS, Archbishop of Rômê.
'ĔBĔLÔ the shepherd.
BANWÂ, BÛLÂ, 'AMÔNÎ and 'ĔSÎA.

VI The raising of the body of HIPPOLYTUS from the sea.
'ABÛḲÎR, JOHN, THEODORA, THEOPHANA and ANASTASIA.
MARY, who anointed our Lord.

VII ALEXANDER, Archbishop of Alexandria.
THEODORE, Archbishop of Alexandria.
The companion of 'ĔBĔLÔY for seventy years.
'ABRÂḲEN, 'ABÂDÎR, 'ABÂRIANUS and NEBDÊLMÂS.

VIII The entrance of Christ into the Temple.
ḤANNAH, daughter of PENUEL.
'AMMATA KRĔSTÔS and her two maids.
ELIAS of SCETE.

IX BARSÔMÂ the Syrian.
PAUL the Syrian.
PETER the martyr.

X JAMES, son of ALPHAEUS.
JUSTUS.
ISIDORE of FARMÂ.

DAY

X FÊLÔS, Bishop of Persia.
NICOLAUS, SIMON and SADALÂKÔS.

XI BELÂNTEYÂNÔS.
'EULÔG, the friend of lions.
ABRAHAM, a bishop, KANTÎ and MAḲÂBÎS.
PATRÂ.

XII MICHAEL the archangel.
GELASIUS.
DERḲÂLÂS.

XIII SERGIUS of Athribis and his fellow martyrs.
EUSEBIUS.
PHILEMON the musician.
TIMOTHY, Archbishop of Alexandria.
SEVERUS the lion.
JOHN of the incense fingers.
JACOB, restorer of monasteries.
VICTOR.
THEODORE, KAPHES and ḤEPHES.
Birth of VICTOR.

XIV SEVERUS of Antioch.
JACOB, Archbishop of Alexandria.
DARIUS, PAUL, 'ABÛDÎRÂS and SĔDNÂ.
CYRIL, Archbishop of Alexandria.

XV ZACHARIAH the prophet.
The consecration of the church of the Forty martyrs of SEBASTIA.
PAPHNUTIUS.

XVI ELISABETH, mother of St JOHN the Baptist.
The gift of the Covenant of Mercy to MARY.

XVII MÎNÂS the martyr of AKHMÎM.
Death of MOSES on Mount Nebo.

XVIII MELANIUS, Archbishop of Antioch.

XIX Translation of the body of MARTIANUS from Athens to Antioch.

XX PETER, Archbishop of Alexandria.
BASIL, THEODORE, and TIMOTHY of Alexandria.

XXI GABRIEL, Archbishop of Alexandria.
ZACHARIAS, Bishop of SÂḤÂ.
ONESIMUS, the disciple of PAUL.
PETER, Bishop of Damascus.
'AKYÔS and GABRIEL, Bishop of Ethiopia.

DAY

XXII MÂRÛNÂ, a Persian bishop.
BÛLÂ.
The 380 martyrs who suffered with NICOLAUS.

XXIII EUSEBIUS, son of BASILIDES.
'AWSEGNEYÔS, THEODORE and AGAPETUS.

XXIV AGAPETUS the bishop.
TIMOTHY of GÂZÂ and MÂTYÂS of Cyprus.

XXV AUSANIUS, PHILEMON and LÎKAIA, a virgin.
ḲÔNÂ of Rômê, MÎNÂS of ḲÛS, DELMADIUS of GÂZÂ.
ḲÛMÛTA and ANTONIUS.
DAMÂYELNÔS, REGÎNÔS and ANTONY (RAWEḤ).

XXVI HOSEA the prophet.
SADOK and his 128 fellow martyrs.

XXVII EUSTATHIUS, Archbishop of Antioch.

XXVIII THEODORE the Roman, and his companions.
ABRAHAM, ISAAC and JACOB.

XXIX POLYCARP, Bishop of Smyrna.

XXX The finding of the head of JOHN the Baptist.

# THE BOOK OF THE SAINTS OF THE ETHIOPIAN CHURCH

## THE FOURTH MONTH—TÂKHSHÂSH

(DEC. 7–JAN. 5)

And now I begin to write [the histories] which shall be read during the blessed month of Tâkhshâsh, the month of joy and gladness, the name of which is in the language of Syria the "First Kânûn," and in Greek "Yasabyô," and in Hebrew the "First Teshrîn."

[fol. 82*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

In the blessed month of Tâkhshâsh the [length of the] first day is nine hours, but subsequently it groweth longer.

### I. TÂKHSHÂSH

On this day ELIAS, that is ELIAS ZELOTES, appeared before Israel. He was of the tribe of LEVI. His father's name was ÎYÂSÊNYÛ and that of his mother TÔNÂ. Concerning him it is said that on the day of his birth his father saw two men shining with light bowing down before him, and they wrapped the boy in fire instead of the rags in which they wrap children. And after his birth his father came to Jerusalem and told the priests this, and they said, "Is it that his abode shall be in light, and that he shall cut (*i.e.* decide) with his words, and shall judge Israel with the sword and with fire?" Now the story of the miracles which he wrought in the days of AHAB the king and his wife JEZEBEL, and the story of his ascension into heaven, are written in the section for the sixth day of the month of Ṭĕr (Jan.–Feb.), and concerning his death also. The Vision of JOHN ABÛḲALAMSÎS (*i.e.* JOHN of the Apocalypse) saith that he will come with ENOCH and will rebuke the False Christ, and they shall perform miracles before him. And he shall call them the two olive trees, and the two lamps which are before God. And having conquered them, and slain them, and cast out their dead bodies for three days, the Spirit of God shall come and shall enter into them, and they shall rise up alive and

all those who see them shall be afraid. And when a voice shall call them they shall go up to heaven upon a cloud, and then there shall be a great earthquake, and men shall die, one hundred souls. [fol. 82*a* 2] Salutation to ELIAS who shut up the heaven that there should be no rain.

And on this day also died NABOTH the Jezreelite. This NABOTH was the possessor of a vineyard near the threshing floor of AHAB, the king in Samaria; and AHAB said unto NABOTH, "Give me this thy vineyard so that it may become the place of an oil press, for it is nigh unto my house, and I will give thee gold, the price of thy vineyard." And NABOTH said unto AHAB, "God forbid that I should give thee the inheritance of my fathers"; and AHAB was very sorry and he went and lay down upon his bed, and he covered his face and refused to eat. And JEZEBEL his wife came unto him and said, "What maketh thee so sorry that thou dost not eat?" And he said unto her, "I talked with NABOTH and I said unto him, 'Give me thy vineyard at a price'; and he said, 'I will not give my father's inheritance for gold.'" And JEZEBEL said unto him, "Dost thou thus act the king for Israel? Rise up and eat and I will give thee the vineyard of NABOTH the Jezreelite." And she wrote a letter in AHAB'S name, and she sealed it with his seal, and she sent that letter to the elders of the city who lived with NABOTH, and in it she spake thus, "Proclaim ye a fast, and place NABOTH before the people, and set up two men, sons of iniquity, who shall say, [fol. 82*a* 3] 'He cursed God and the king'; then take him outside [the city] and stone him to death." And the men of the city did according to the message which JEZEBEL sent to them, and they proclaimed a fast and they set NABOTH before the people, and two men, sons of iniquity, came, and they testified against NABOTH, saying, "He cursed God and the king"; and then they took him outside the city and stoned him and he died. Salutation to NABOTH who was killed by King AHAB for the sake of his vineyard.

And on this day also died the holy father Abbâ PETER of the city of GÂZÂ. This holy man was a native of the city of

RÔḤÂ (EDESSA) and belonged to a noble family, and his parents gave him to the Emperor THEODOSIUS so that he might appoint him a governor, and he made him a governor. And he renounced rank and glory, and fought spiritually and devoted himself to the worship of God in the palace of the emperor, and he had with him some of the bodies of the holy martyrs from the country of Persia; now at that time his days were twenty years. Then he went out and became a monk in a certain monastery, and he fought a great spiritual fight. When the bishops heard of his holiness, and his spiritual strife, they took him and against his will made him Bishop of GÂZÂ and all the neighbouring district. And it is said of him [fol. 82*b* 1] that when he read the Office for the consecration of the Offering, so much blood flowed from the Offering that [the vessel] was filled with His Blood. And when they brought the body of Saint JAMES the "dismembered" he took it and dwelt in one of the monasteries of Jerusalem. And it came to pass in the days of MARCION the heretic that he fled to the land of Egypt, and with him was the body of JAMES the "dismembered"; and he dwelt in a monastery for some days. Once when he was preparing to consecrate the Offering certain men who were standing there talked together at the time of the preparation, but Saint PETER did not rebuke them. And he saw the angel of the Lord holding him back from them, and he wished to cast himself down on the ground for he honoured them and was afraid to rebuke them. When the days of MARCION the infidel were ended, Saint PETER returned to the land of Palestine. And he strengthened the churches, and the people foregathered with him, and they assembled about ISAIAH the Egyptian. And the report of him was heard by ZENO the emperor, and he wished to see him, but PETER neither wished it nor desired it, because he fled from the affairs of this fleeting world. Then he came to the shore of the lake (or sea) of GÂWER and dwelt there. And there came the feast of Saint PETER, Archbishop of the city of Alexandria, and he made arrangements to consecrate the church on the day of his festival. And Saint PETER appeared unto him and said, "Behold, our Lord Christ will call thee to come to us," and from that [fol.

82*b* 2] day Saint PETER knew the time of his death. And he summoned the people to him, and he commanded them to be strong in the True Faith; then he stretched out his hand, and delivered up his soul into the hand of God. Salutation to PETER, for when he broke the bread of the Offering blood distilled therefrom until the whole of the paten was filled therewith.

And on this day died the holy father Abbâ JOHN, the thirtieth (*sic*) Archbishop of the city of Alexandria. This holy man was a priest, and he was a native of the city of GAMNÛDÎ. And in the days of this father the church of SERGIUS and BACCHUS, the holy martyrs, was built, and also the church of 'ABÛḲÎR and the church of JOHN in the inner wall of MĔSR (CAIRO). And a certain God-fearing man, an Egyptian, a Jacobite, whose name was ANDRIAS, and who was a scribe of ÂBD AL-AZÎZ, the son of MERWÂN, took care of them. And it was this father Abbâ JOHN who was building the church of Saint MARK the evangelist in the city of Alexandria which is known as "ḲÂMÔS" for a period of three years in the days of King ADEL. And during the days of this father a great famine, [which lasted] for three years, took place. And he was careful for the poor, and the needy, and those who were in misery, and he used to give them silver [fol. 82*b* 3] and bread twice a week, and he gave many alms and gifts to the poor, and was a doer of good works. In his days the Khalîfah YAZÎD died, and MERWÂN reigned in his stead. This father sat upon the throne of MARK the evangelist for nine years, and he died in peace. Salutation to Archbishop JOHN with whom, on the day of his death, is associated the Patriarch ATHANASIUS.

And on this day also died the holy father ATHANASIUS, the seventy-third (or seventy-sixth) Archbishop of the city of Alexandria, who was known as PAUL, the son of the priest MAKRAM, the son of KALÎL, and PETER, and JAMES the Persian, and ELIJAH the monk, and BARSÂBÊḤ (BATHSÂBÊḤ), the mother of SOLOMON.

## II. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day God performed an act of power for the Three Children, that is to say, ANANIAS, AZARIAS and MISAEL, the sons of ELIAKIM, the King of Judah, whom NEBUCHADNEZZAR carried off into captivity with their father, and he reared them in his house and sold them in the country of Babylon. When [fol. 83*a* 1] NEBUCHADNEZZAR had made the image of gold he commanded his officers and the people of his kingdom to worship it. And when certain men informed against them and told the king that the saints had refused to worship it, he commanded his soldiers to cast them into a fiery furnace which they had heated seven times hotter than usual; and they prayed for a long time with their hands stretched out. Then the angel of the Lord went down and made the fire to become like a cool wind, and he brought them out, and the fire had neither touched them nor singed the hair of their heads. When NEBUCHADNEZZAR saw this he bowed down and worshipped God, and he honoured the Three Children exceedingly. Salutation to SHADRACH, MESHACH and ABEDNEGO, who were preserved by God in a fiery furnace which was heated with pitch and asphaltum.

And on this day also seven hundred and thirty-three (or seven thousand and three) souls were martyred by DIOCLETIAN and they died in the city of Antioch; these were the slaves of FÂSÎLADAS (BASILIDES) and his kinsfolk.

And on this day also [are commemorated] the deaths of 'ABTESFEN (SEFTEN), and 'ANBAS, from the West; and NATHANIEL the monk, the worker of miracles; [and Abbâ ḤÔR the monk.]

[fol. 83*a* 2] Salutation to EUTYCHIANUS who finished his course and kept his Faith.

And on this day also died Saint Abbâ ḤÔR the monk. This holy man was a native of the city of GAWRAH in Upper Egypt. And he became a chosen monk, and he fought the fight and he was superior to very many of the saints in his piety and spiritual strife; and he loved to live by himself, and he went out into the desert, and he dwelt there, a devoted ascetic, for many years. And Satan, the enemy of good things, appeared unto him openly and said unto him, "In the desert thou canst conquer us, because there are no men here; but if thou wouldst [shew thyself] to be mighty and strong [go] to the city of Alexandria." When Saint Abbâ ḤÔR heard this he rose up and went to Alexandria, and he drew water for those who were in prison and for the poor. And at that time three horses used to pass through the city galloping, and one of them kicked a child and he died immediately. And Satan entered into the hearts of the men of the city, and they meditated in their hearts and said, "No one killed this child except this old monk." And Abbâ ḤÔR came and took the child in his arms, and he prayed in his heart and made entreaty to God, and he made the sign of the Cross over him, and the soul of the child returned to him, and he rose up alive, and Abbâ ḤÔR gave him to his mother. And Abbâ ḤÔR fled out of the city and they sought for him, [fol. 83*a* 3] but could not find him; and he went to the desert and lived there for many years, and he fought the spiritual fight continually, and he devoted himself to righteousness and doing works of excellence. When the time for his departure drew nigh he saw many saints calling him, and he rejoiced exceedingly. And he sent and gathered together his sons, and he commanded them to be strong in the path of the ascetic life, and in working righteousness, and he told them that he was about to depart to our Lord Jesus Christ; and they were exceedingly sorry. Then he became sick a little and he delivered up his soul into the hand of God. Salutation to Abbâ ḤÔR, whose prayer restored the dead to life.

## III. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the entrance of our holy Lady the Virgin MARY, the God-bearer, into the Sanctuary (*i.e.* Temple) of Jerusalem, when she was three years old, and she was the daughter of a vow to God. Because her mother ḤANNAH was childless the [other] women who were in the House of God kept themselves away from her, and she was exceedingly sorry about this; now JOACHIM her husband was an old man. And God heard [fol. 83*b* 1] their cry. And the blessed ḤANNAH vowed a vow to God, saying, "The fruit which He shall give me I will devote to God." And having brought forth our Lady MARY she reared her for three years in her house, and after this she took her to live with the virgins in the Sanctuary of God. And MARY dwelt in the Sanctuary for twelve years, and received her sustenance from the hands of angels, until the time when our Lord Christ came into the world, and took flesh from her, the elect of all women. And when she had completed twelve years in the Sanctuary, the priests took counsel together about her so that they might give her unto one who would protect her, for she was vowed to God, and it was not right in their sight that she should blossom in the Sanctuary and become after the manner of women therein. Then they called her by a name of honour for him that should be worthy to see her. And ZACHARIAS, the high priest, answered and said, "Bring MARY hither so that I may find out what is in her heart"; and they called her and she came and stood before him. And ZACHARIAS said, "Know, O MARY, that thou hast grown up and that thou art mature like any other woman. Dost thou wish to be married? [If so] we will seek out for thee a good, and blessed, and God-fearing young man, and we will marry thee to him. Or, wouldst thou rather remain in the Sanctuary and minister unto God all the days of thy life? [If so] we will lay upon thee the prohibition which is written in the Tôrâh that thou shalt not approach [fol. 83*b* 2] the gates of

the Sanctuary during the days wherein there happeneth to thee what happeneth to women." And our Lady MARY answered and said unto him, "Behold, I am the handmaiden of the Lord before you; I have neither father nor mother. Ye are to me in the place of my father and my mother before God, holy and blessed be His Name! What ye know to be the command of God in respect of me that do for me." And the priests and all the Sanhedrim said unto ZACHARIAS the priest, "Go to the Sanctuary and pray to God, and God shall make it clear to thee concerning MARY." And ZACHARIAS put on his priestly vestments, and went into the Sanctuary, and prayed to God concerning MARY. And the angel of the Lord appeared unto him and said unto him, "ZACHARIAS, go forth and gather together all the men of the House of DAVID whose wives are dead, both young men and old men, and take their staffs, and write the name of each man upon his staff. Then gather together all the staffs into the Sanctuary, and pray to God; and after this go forth and give unto each man his staff. And the man on whose staff the Lord God shall make a sign to appear is he who is worthy that MARY shall be given unto him to protect." And ZACHARIAS the priest went forth and told the assembly what the angel of God had said unto him. And straightway he sent criers out into every land of Israel and into the cities and villages, [fol. 83*b* 3] and they cried out, saying, "Let every man of the House of DAVID, whether he be young or old, whose wife is dead, go to Jerusalem." When JOSEPH of the House of DAVID heard this he took his staff and went from Nazareth to Jerusalem, where he found very many men gathered together. And ZACHARIAS the priest took all their staffs and wrote their names upon them and the staffs were in number seventeen hundred and eighty-five. And he prayed to God inside the Sanctuary, and all the men who were standing outside the Sanctuary prayed likewise. And when ZACHARIAS had finished his prayer he brought out the staffs, and gave unto every man the staff which belonged to him. When JOSEPH, the carpenter, drew nigh to take his staff, there appeared from out of it the form of a white dove and it flew up and stood upon his head. And when the priests and all the people saw this they

marvelled exceedingly and they glorified God greatly. And ZACHARIAS said unto JOSEPH, "Take MARY the Virgin and keep her in thy house, even as the angel of the Lord saith"; and JOSEPH took our holy Lady, the Virgin MARY, and she dwelt with him until GABRIEL, the angel of the Lord came to her, and told her that the Son of God was to take flesh from her. Salutation to the coming of MARY, according to the Law of MOSES.

[fol. 84*a* 1] And on this day also is celebrated the festival of the glorious angel, PHÂNÛÊL the archangel.

Salutation to thy office in the court of God, O PHÂNÛÊL, thou ladder of prayer, and expeller of Satan.

## IV. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy Apostle ANDREW, the brother of SIMON PETER, became a martyr. The lot of this holy man went forth that he should preach in the city of LĔDYÂ (LYDDA), and in the cities of AKÔRÂḲÔD. When he came into the city of LĔDYÂ (LYDDA), many of the people thereof believed through PETER his brother; and he had with him PHILEMON, his disciple, who had a sweet voice, and he was wise, and a good reader, and pious. And ANDREW the apostle commanded him to go up on the top of certain steps and to read (or sing) in a sweet voice, and he went up and read in a sweet voice. And when the priests of the idols heard of the coming of ANDREW the apostle, they rose up and took their weapons of war and went to the church so that they might hear whether [the Christians] cursed [fol. 84*a* 2] their gods [or not]. And when they heard PHILEMON reading and saying, "The gods of the nations are gold and silver, the work of men's hands. They have mouths and speak not, they have eyes and see not, they have ears and hear not, they have noses and smell not, they have hands and handle not, they have feet and walk not,

they cry not out with their throats, and there is no breath in their mouths. May those who make them and those who put their trust in them become like unto them!" (Psalm cxv). And through his beautiful voice and the sweetness of his words their hearts were opened, and they came into the church, and bowed down at the feet of ANDREW the apostle, and they believed on our Lord Jesus Christ. And the apostle taught them the doctrine of the Church and baptized them with Christian baptism; and many of those who worshipped idols believed with them. After this Satan came into the city and he found playing together two youths, one of whom was the son of JOHN, the priest of the city, and the other the son of one of the great men of the city. And whilst one of them was amusing himself with the other he smote the other a blow, and he died. And the father [of the dead boy] made a charge against [the father of the living boy] and he said unto him, "Bring me thy son so that I may kill him in the place of my son whom he killed." When JOHN heard this he was very sorry, and he said unto the men of the city, "Be surety for me whilst I go to my father ANDREW who shall come and raise up the boy who is dead"; and they became surety for him. And JOHN the priest came to Saint ANDREW and he found him baptizing [fol. 84*a* 3] all the people. And ANDREW answered and said unto him, "I cannot go with thee at this moment because of the people whom I have to baptize, but take PHILEMON with thee, and he shall raise for thee the boy who is dead." So PHILEMON and JOHN the priest departed from ANDREW, and when he came to the city of NAWÂ [he found] ḲÔRÔS the governor searching for the murderer, for Satan had told him all that had happened, and he imagined that a grown up man [had been killed]. And the people said unto PHILEMON, "Go not into the city lest the governor kill thee"; and PHILEMON said, "I cannot transgress the command of my lord and teacher, but I must go and raise him up; and if they kill me my teacher will come and raise me up and him that is dead likewise." So PHILEMON came into the city, and he met ḲÔRÔS the governor who commanded his guards to kill him. And the governor said, "Who knoweth whether

this man killed the boy who is dead [or not]?" And the guards went to kill PHILEMON, and they seized him and hung him up. And PHILEMON answered and said unto ḲÔRÔS the governor, "Why dost thou scourge me? I am a little person who hath done no sin, and torturing ought not to be inflicted upon me. Where is ANDREW my teacher that he may see what they are doing to his disciple?" And he turned his face to the guards, and said unto them, "Is there anyone among you who is merciful and will take compassion upon me, and will go to my teacher ANDREW and will tell him in what state I am, how I am scourged and hung up [upon a tree]?" When the guards heard this they wept because of the sweetness of his voice. And straightway certain [fol. 84*b* 1] birds came and talked with him as they talked to NOAH in days of old, and they said unto him, "Behold, whatsoever thou wishest from us we will send unto thee." And a small bird came nigh unto him, and she said unto him, "I am lighter in body than these [other] birds, and I will go to thy teacher to bring him to thee." And PHILEMON said unto her, "Thou art a whore, and thou shalt not tempt me. Get thee gone from me, and if thou canst find anyone of thy kin dwell with her, and return not in a hurry speedily." And a raven drew nigh unto him and said unto him, "I will go to him." And PHILEMON said unto the raven, "In days of old when thou wast sent [from the ark] thou didst not return to report to NOAH who sent thee forth, and shall I send thee?" And PHILEMON called the dove and said unto her, "O excellent pilgrim, whom God hath named as the gentlest of all the birds who brought news to NOAH, when he was in the ark during the days of the Flood, and whom our father NOAH, the righteous man, blessed, get thee to the country of LĔDYÂ (LYDDA) to my teacher ANDREW and tell him to come hither and see his disciple PHILEMON, whom they have hung upon a tree to scourge him." And the dove went and told ANDREW and she returned and answered and said unto PHILEMON, "Be strong and fear not; behold ANDREW is coming and he will hear thy word." When ḲÔRÔS the governor heard this, he rose up quickly and he released PHILEMON with his own hands from the scourging, and he believed on our

Lord. And Satan was jealous, and he entered into the heart of the governor's wife and she killed her sons, and her slaves returned and seized her, and they told the governor and PHILEMON. And PHILEMON called the dove [fol. 84*b* 2] and sent many messages unto the house of the governor [by her]. And when the people heard the dove talking, they were amazed, and they all thronged to the place where PHILEMON was. And behold ANDREW came and commanded PHILEMON his disciple to raise the dead youth, and he prayed to our Lord Christ and raised the young man from the dead. And they went also into the house of the governor, and Saint ANDREW prayed and made his wife and his sons, who were dead, to live. And the youth who came to life told everything that had happened [to him] and what he had seen in heaven. And behold whilst the dove was flying about ANDREW'S head and in front of him, the apostle said unto her, "How many are thy days?" and the dove said unto him, "Sixty years are my days." And the blessed ANDREW said unto her, "Because thou didst hearken to the voice of PHILEMON, my disciple, get thee into the desert, and thou shalt be free from the work of the men of this world, and no man shall have any authority over thee"; and the dove went forth into the desert as ANDREW commanded. And when the people who were gathered together saw this, they all believed and were baptized in the Name of the Father and the Son and the Holy Ghost. Then he went forth from them and departed to the cities of 'AKRÂD, and 'AKSÎS, and 'AKSĔYÂS, and HÊNÊFÔRES, and after this he departed with BARTHOLOMEW to 'ÂZRÎ-GÂZRÎNÔS; and what happened to him [from the time when he met] the Dog-faces until he returned is in the knowledge of God [only]. When Saint ANDREW had entered that city and preached to the people thereof, now these men were exceedingly evil, and they would neither submit nor obey, some [fol. 84*b* 3] of them believed because of the signs and wonders which they saw [worked] by Saint ANDREW. And those who did not believe took counsel together with evil intent against Saint ANDREW, and they sent a message to him with deceit asking him to come, meaning to rise up against him and to kill him. When their

messengers came to Saint ANDREW, and heard his good doctrine, and saw his shining face, they believed on our Lord Christ, and returned to those who had sent them. And there were some who tortured them, and these belonged to those evil men who had taken counsel together, saying, "We will rise up and burn him in the fire." And there gathered together about him many evil men, and they came to Saint ANDREW to kill him. And the blessed man asked Christ that fire might come down from heaven and consume them, and straightway fire came down from heaven and burnt them up; and those who were left were exceedingly afraid. And the report of the blessed ANDREW the apostle was heard throughout all that country and many people believed on our Lord Christ. And the priests of idols saw all these signs and wonders and did not believe, but they sought out Saint ANDREW the apostle in all that country that they might kill him. Afterwards they gathered together and came and took the holy Apostle ANDREW, and they beat him severely and dragged him round about the city naked, and they cast him into the prison house, so that they might kill him on the following day. Now the custom of these people was when they wanted to kill a man to take him and hang him up on a tree, and stone him until [fol. 85*a* 1] he died. That day ANDREW the apostle asked our Lord Christ that fire might come down upon them from heaven and consume them as it did before. And our Lord Christ appeared and said unto him, "Be not afraid, be not sorrowful, be not dismayed, for thy departure from this world is nigh"; and He gave him "Peace," and disappeared from him; and the soul of the blessed ANDREW the apostle rejoiced. When the morning came they hung him up upon a tree and stoned him with stones until he died. And certain believing men came and took the body of the saint and laid it in a grave, and great signs and wonders were made manifest. Salutation to thee, O disciple of Jesus, who preached the Gospel and taught in NICOMEDIA, and who roused up the country of LĔDYÂ (LYDDA) from the dead.

On this day are commemorated Abbâ ʻÔṣ and the VIRGINS,

and JAMES, and ZACHARIAS, and SIMON, and THEODORA, and THEOPHANA.

## V. Tâkhshâsh

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died NAHUM the prophet. This holy and righteous [fol. 85*a* 2] man was of the tribe of SIMEON, and he was in prophecy the seventeenth from MOSES the prophet. This righteous prophet prophesied in the days of AMOS, the son of YÔDÂĔ and he was also named ÎYÔAS (JOASH) in the days of 'ÔZYÂ (UZZA) his son. And he rebuked the children of Israel because of their backsliding and because of their worship of idols, and he revealed in his prophecy that although God the Most High is merciful and compassionate, and abundant in mercy, yet will He take vengeance upon His adversaries, and upon those who are His enemies and heap up judgement for them. And he prophesied concerning the preaching of the Holy Gospel, and concerning the apostles who should preach it, and he called them "heralds of good things" and "preachers of peace." And he prophesied concerning Nineveh and how waters and fire would destroy it and lay it waste. And it came to pass even as he prophesied, for God made a great earthquake to take place in it, and a fire broke out in it and burnt up the half of it, and those who had turned from the path of righteousness and worked iniquity died. Now upon those who continued steadfast in their repentance before God no evil whatsoever came. And having finished his prophecy and pleased God by his work he died in peace. Salutation to him that preached the coming of the God Whose path from SÎNÂ (SINAI) was in the earthquake.

[fol. 85*a* 3] And on this day also Saint ISIDORE became a martyr. Salutation to ISIDORE the blessed martyr.

And on this day also the blessed EUGENIA became a martyr. This holy woman came from Rômê, and her father's name was

PHILIP. There was an emperor in the city of Rômê who was an infidel and worshipped idols, and whose name was MAMDĔYÂNÔS, and her father was a worshipper of idols. This holy woman was born in the city of Alexandria and her mother was a Christian, and taught her the Christian Faith, and when she was grown up [her father] betrothed her to a great nobleman. When her father told her this she said unto him, "Permit me first of all to go forth into the desert of Alexandria, and let me open my eyes, and rejoice in the sight of the monasteries." When her father heard this he assigned two eunuchs to her, and permitted her to do what she wished. And she went out into the desert and travelled about to the monasteries of the monks, and she came to a church where there was a holy and righteous bishop whose name was THEODORE. And when she had come in to him she told him everything which was in her heart, and she and her eunuchs were baptized. And she became a monk there [fol. 85*b* 1] and the abbot called her name "EUGENIUS," not knowing that she was a woman. When she did not return to her father he searched for her everywhere, and when he did not find her he made an image in her likeness, and he continued to worship it evening and morning. After she had dwelt there one year, the abbot of that religious house died, and the monks chose EUGENIUS, and appointed her in his place. And God gave her the gift of healing, and she could cast out devils, and open the eyes of the blind; and a certain woman who had a devil in her came to her, and Saint EUGENIUS healed her. After this Satan cast an evil lust into the heart of a certain woman so that she spake to Saint EUGENIUS, and asked him to abandon his ascetic life and marry her. And Saint EUGENIUS hearkened unto her voice and said unto her, "Get thee from me, O my mother, for Satan hath afflicted thee." And having been put to shame the woman departed to the governor of Alexandria, and she said unto him, "When I visited a certain religious house a young man came unto me by night, a monk, and he wished to put me to shame, and when I cried out to my slaves and to my handmaidens, he departed from me." When the governor, the father of EUGENIA, heard this he commanded the soldiers to bring the monks before him bound

in fetters, and when they arrived he handed them over to another governor to punish in his house, and some of them died. And when Saint EUGENIUS saw the miserable condition of the monks she said unto the governor, her father, "O my lord, swear unto me that if I tell thee the mystery [fol. 85*b* 2] which concerneth me that thou wilt not hold me back from my desire." And when he had sworn to her she took him into a secret place and shewed him her mystery, and told him her desire and that she was his daughter EUGENIA. When the governor heard this he said unto her, "Art thou indeed EUGENIA my daughter? I will believe in thy God." And straightway he commanded them to set free the monks and to bury those who were dead. And her father and her mother and all the men of her house were baptized in the Name of the Father and the Son and the Holy Ghost, One God, and became Christians. When the men of Alexandria saw the Faith of PHILIP, they enthroned him archbishop on the throne of MARK, and he sat for many years, and taught the Faith of Christ. And another governor, an evil man (or heretic), sent his soldiers to kill PHILIP secretly whilst he was praying in church; and they killed him and he became a martyr. And when the Archbishop of Rômê heard the story of Saint EUGENIA, he received her into his house and made her abbess of the religious house which he had built, and which contained three thousand women, and three hundred nuns who were virgins; and the two eunuchs who were with her he made bishops of the cities. And the governor seized Saint EUGENIA and tortured her with divers kinds of tortures, and at length she delivered up her soul and became a martyr, for the Name of our Lord Jesus Christ, to Whom be praise! [fol. 85*b* 3] Salutation to THEODORE and to EUGENIA.

And on this day also Saint VICTOR of the city of SHAW, in the district of ASYÛṬ, became a martyr. The name of the father of this holy man was MARMAR, and the name of his mother was MARTHA, and they were righteous folk and they served God without fear. Now they had no son, and they prayed for one continually, and gave large alms to the poor

and needy. And God heard their petition, and that year the blessed woman conceived this blessed VICTOR, and she brought him forth on the ninth day of Genbôt (May–June); and she brought him up most carefully and piously in the fear of God. When he was twenty years old his father took him to the emperor, and the emperor made him a judge in his father's stead; now his father was far advanced in years. Then after a few days there arrived the Edict of the Emperor DIOCLETIAN to the governor of ANṢNÂ (ASNÂ or ESNEH), ordering him to kill the Christians who would not worship the gods; and the governor himself came to the city of SHAW, seeking for Christians. And certain men informed against Saint VICTOR, and told the governor that he worshipped Christ... in sincerity, and the governor forthwith ordered his soldiers to bring him to him; and they did so and set him before him. And the governor tried to force Saint VICTOR to sacrifice to the gods, and when he refused to do so, he commanded his soldiers to bind him in fetters in the [fol. 86*a* 1] prison house. And as he was praying there the angel of the Lord, Saint MICHAEL, came down to him and carried him up into heaven; and when the keeper of the prison house missed him he was exceedingly disturbed. And after three days he found him, and took him to the governor who took him to the Emperor DIOCLETIAN, he himself being pitiful and tender-hearted concerning him, so that he might turn him from the worship of God. And having become weary and being unable to make Saint VICTOR consent, he sent him and deposited him with the governor EUTYCHIANUS, saying, "I have sent him to thee. If he offereth sacrifice to the gods [good and well], and if he will not, hesitate not to kill him." Then the soldiers tied his hands and his feet, and put an iron gag in his mouth, and he commanded them to put him in the hold of a ship; and they took him away. Whilst he was there the angel of the Lord came down and released him from his fetters. Then they brought him before the governor, and the saint kept silent before the governor as before the wicked emperor; and straightway the governor was wroth and condemned him to be tortured severely, and chained him in the prison house. Whilst he was there our Redeemer appeared

in a chariot of light, and made a covenant with him. And from that day the saint performed many signs and miracles, and healed all the sick. When the governor heard this he was wroth, and commanded his soldiers to bring him to him, and he treated him kindly and urged him [to worship the gods]; but the saint reviled him and cursed his filthy gods. And straightway he commanded them to tie him to a horse's tail [fol. 86*a* 2] and drag him about for one day, and after that they threw him into the furnace which heated the baths, and he finished his strife nobly. Now they could not bring his body out from the bath furnace, so they went down the steps, and wrapped it up in costly cloths and anointed it with scented unguents, and they built a church over it. Salutation two-fold to Saint VICTOR.

And on this day also are commemorated PHILIP (FILGAT ?), and ḤANANYÂ (ANANIAS), and BARKYÔS (BARACHUS ?), and JOHN, and PHILIP, the father of EUGENIA the martyr.

Salutation to EUGENIA who pretended that she was a eunuch for the sake of Christ, and who appeared to be like the monks her fellows.

## VI. TÂKHSHÂSH

[fol. 86*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Saint ANATOLIUS the priest and martyr. Salutation to ANATOLIUS.

And on this day also died the holy father Abbâ ABRAHAM the Syrian, the sixty-second Archbishop of the city of Alexandria. This father was a Christian from the country of the East, and he was a merchant and had many possessions. He came to MĔSR (CAIRO) many times when travelling, and he dwelt there, and there appeared in him many virtues, and he was merciful to the poor. And the report of his excellence and understanding was noised abroad, and the fathers, the bishops,

and the elders, and the doctors agreed concerning him, and they determined to make him Archbishop of the city of Alexandria. And when he had been enthroned by the Will of God, he gave all his goods to the poor and needy, and he suppressed every evil custom from his office, and he threatened to excommunicate all the bishops if they took any bribes whatsoever in making appointments [fol. 86*b* 1] to the priesthood; and he excommunicated those who took concubines, and he was wroth with those who had them. And when those who had concubines heard the excommunication which he pronounced against them, they feared the banning of the archbishop very greatly, and they feared God the Most High, and they cast out all their concubines from their houses, and came to Abbâ ABRAHAM the archbishop, and bowed down at his feet and repented; and he accepted their repentance and remitted unto them all their sins. And no man dared to gainsay the archbishop except a certain man who was a scribe in MĔSR (CAIRO), and he feared neither God Most High nor this father. And this father rebuked him many times, and he bore with him for many days, but although he bowed low before him many times he would not accept his rebuke, nor turn from his evil way, and he was not afraid lest God Most High should destroy him. And although he saw a pure and holy old man lying prone on the ground at his feet, (which ought to have been cut off!), beseeching him to turn from his evil, and to cast out that concubine from his house, he neither listened to his command nor turned and forsook his counsel. And even after this the archbishop considered neither his own learning (?), nor his rebuke, but he humbled himself like Christ his Creator, and he went to the house of that man. And when that infidel heard of the coming of this father to his house, he shut the door, and this father remained for two [fol. 86*b* 2] hours standing at the door of that evil man and knocking at it; and the man neither opened the door to him nor spake one word. And when this father heard that the wretched man had separated himself from the community, and was alone, and that of his own free will he had perished from the flock of Christ, and that all his members were rotten, then and then only, not because of the sin which

he had committed against this father, but in order that the rest of the members of his flock might not be corrupted, this father rightly decided to cut him away from his congregation, and to set his blood on his own head, and he excommunicated him, and shook off the dust from the sandals on his feet at the door of the house of that unclean man. And God made manifest at that moment a sign in the presence of the men who were there, for the framework of the door and the large stone were split asunder and became two parts. What an awful and marvellous thing was this! When the massive, solid stone heard the excommunication of this father it split asunder. And the fate (?) which came upon this man who was full of sin was not tender (?), for God worked grievous signs upon that man, and he became the poorest of the poor. And He removed him from his position in disgrace, and of all his possessions he had not left to him one *ṣarîḳ* (*i.e.* farthing); and God afflicted his body with serious illness, and [the soldiers] cut off his hands in the days of ḤÂKIM the khalîfah. And he became a spectacle unto all men, and many sinners were afraid when they saw an evil death come upon him, and they repented. And in the days of this holy father, MEʿĔZ (AL-MUʿIZZ) the Khalîfah of MĔSR (CAIRO), [fol. 86 *b* 3] the captain of his host was a certain Jew who embraced with him the Muslim Faith, and he became like unto the Muslims; and that captain had a friend, a Jew, who used to come with him frequently and hold converse with the khalîfah. And when that Jew found favour with the khalîfah, because of his friendship with the captain of the host of the khalîfah, he made a request to the khalîfah, and he said unto him, "I very much wish that thou wouldst bring the archbishop to me so that I might have an argument with him." And the khalîfah sent and brought this father, and with him was SEVERUS, the son of MAḲFÛĔ, Bishop of the city of ESHMÛNÊN. And they disputed with that Jew, and vanquished him in argument and put him to shame. When the khalîfah saw this he rejoiced, and he was pleased with the archbishop and those who were with him, and paid them honour and they departed to their houses in peace. And the captain of the host and that Jew friend were ashamed, and they were seeking to kill the arch-

bishop and all the Christians. One day the captain of the host came to the khalîfah and said unto him, "I would have thee to know, O my lord, that the Christians have no Faith, for it saith in their Gospel, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain, Depart and fall into the sea, it shall depart from this world.'" And when the khalîfah heard this he sent and brought the Archbishop Abbâ ABRAHAM, and he said unto him, "What hast thou to say to the words in your Gospel which saith, 'If there be in you faith as large as a mustard-seed, and ye say to this mountain Depart, and it shall depart'?" And the [fol. 87*a* 1] Archbishop said unto him, "Yea, it is true, the Gospel doth say this" (Matthew xvii, 20). And the khalîfah said unto him, "Behold, there are thousands and tens of thousands of thousands of you Christians in whom there is faith. I wish you to bring to me one of your number to make manifest this sign to me with his own hand, not thyself who art the head of the Christian people, though it would be seemly for thee to make manifest this sign unto me with thine own hand." When the archbishop heard these words he was dismayed and feared exceedingly, and he said unto the khalîfah, "Wait three days," and he replied, "Let it be according as thou sayest." And the archbishop went out from before the khalîfah, and he gathered together the archbishops, and the bishops and the priests, and the monks who lived near him, and they sat in the church of the holy Lady of us all, the Virgin MARY, in MU'ALLAḲAH in MĔSR (CAIRO) for three days and three nights, fasting, and praying, and making supplication to God. On the third night, at dawn, our holy Lady, the Virgin MARY, the God-bearer, appeared unto Abbâ ABRAHAM with a bright and joyful face, and she said unto the archbishop, "What is it that hath come upon thee?" And she said unto him, "Fear not, I have accepted all thy tears which thou hast shed in my church, and now rise up, and get thee out into the 'street of iron' which leadeth into the market, and there thou shalt find a one-eyed man bearing a pot of water on his shoulders, lay hold upon him, for he shall make manifest this sign unto thee. And the name of this man is SIMON, and he is a shoe-maker, [fol. 87*a* 2] and he put out his eye through

the command of my beloved Son Jesus Christ." And the archbishop rose up and went quickly, and he found the man, and laid hold upon him, and he said unto him, "Have mercy on the Christian folk." And he told him how our holy Lady the Virgin MARY had appeared unto him, and how she had told him about him. And SIMON bowed down before him and said unto him, "Forgive me, O my father, I am a sinful man and a transgressor, and I cannot do what thou tellest me, but God's Will be done. By the prayer of our holy Lady the Virgin MARY and by thine own prayer thou shalt help the Christian people. But I beseech thee, O my father, not to reveal my work unto any man, for I have not strength enough to bear this world's honour; but what I say unto thee do. Get thee out to the mountain about which the khalîfah spake unto thee, with thy priests, and let thy people be with thee, and take with thee the Gospels, and the crosses, and the censers, and candles. And let the khalîfah and his soldiers and all the people stand on one side, and do thou and thy people stand on the other side. And I will stand behind thee among the people and none will know me, and let them entreat God, and say, and cry out, 'Kîryâlâysôn,' that is to say, 'God have mercy upon us, Christ,' one and forty times, and then command thy people to hold their peace. Then do thou bow down, and let all the people bow down, and I myself will bow down with thee. And do this three times, at the same time making the sign of the Life-giving Cross before [fol. 87*a* 3] that mountain." When the archbishop heard this, he took the bishops, and the priests, and the monks, and the believing people, and came to the khalîfah. And the khalîfah and his soldiers went out, and with them were all the people of MĔSR (CAIRO) and ḲÂHĔRÂ (CAIRO), and they made haste to that mountain, and the Archbishop Abbâ ABRAHAM and the believing men stood on one side, and the khalîfah and his soldiers and all his men on the other side. Then the archbishop and the believing men prayed, and SIMON with them, and they cried out, saying, "Lord have mercy upon us" one and forty times. And when they had bowed down three times, now at each time the archbishop lifted up his eyes to heaven, and made the sign of the Cross, the mountain moved

itself and rose up in the air before all the people. And when the archbishop and all the believing people bowed down, the mountain descended to its place [again]; and thus he did three times. And when the khalîfah and his soldiers and all the Muslims saw this sign and wonder, they marvelled exceedingly, and they cried out loudly and were afraid with a great fear. And the khalîfah brought the archbishop Abbâ ABRAHAM, and honoured him greatly, and asked him to demand from him whatsoever he wished, but he had no need to ask him for anything whatsoever. And when the khalîfah pressed the archbishop, the archbishop said unto him, "I wish to build some churches, and especially a church [in honour of] Saint MERCURIUS in MĔSR (CAIRO)." And the khalîfah commanded him to build what churches [fol. 87*b* 1] he wanted, and besides this he gave him money from his palace, and paid him reverence. And the archbishop said unto him, "May God lengthen thy days upon earth, and make strong thy kingdom; for myself I do not want money." And when he said this to him the khalîfah loved him exceedingly, for he saw his righteousness proceeding from him in his rejection of the goods of this world. Then the khalîfah leaped upon his horse and [departed] with his soldiers and he stood by the side of the archbishop at the building of the church of Saint MERCURIUS, when certain evil men would have prevented him building the church, and he stayed with him until he had finished building the church of Saint MERCURIUS, and many other churches in the country of Egypt. And having fought a good fight, and pleased God, he died in peace, having sat upon the throne of MARK the evangelist for three years and six months. And one saith in the story of the life of this father that the scribe whom he excommunicated because of his concubines concocted poison and poisoned himself and he died. And this saint departed to God Whom he loved, and all the people mourned for him. Salutation to ABRAHAM the merchant and archbishop. [fol. 87*b* 2] Salutation to SIMON who was instructed by the mouth of MARY.

And on this day also is commemorated the consecration of the church of Saint 'ARSÎMÂ, the virgin and martyr, and the

translation of her body, and of the bodies of the holy martyrs who were with her; now these were six and twenty holy martyrs. And King TIRIDATES said unto her, "Hath thy heart no desire to live as long as thou canst with us?" And she said unto him, "My desire for heaven, which is better, is greater." And he commanded his soldiers to take her to the fore part of the tent and to strip her naked there, and to cut off her head; and they cut off her head and she received the crown of martyrdom in the kingdom of the heavens. Salutation to the translation of the body of 'ARSÎMÂ.

And on this day also are commemorated BAṬELSÎS the priest, and ABRAHAM SÔRĔYÂWÎ, the second, who was a carpenter, and a Christian, and TA'AMÂNÎ, and SÛFÎT, and MÊRYÂN, and MICHAEL, and YÔLSÂWÎS, and PTOLEMY.

[fol. 87*b* 3] Salutation to ÊLYÂB a pagan on whom God shewed compassion. [This salutation is omitted in the Bodleian MS.]

## VII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Abbâ DANIEL of DABRA SÎḤÂT (monastery of SCETE ?), the monastery of Abbâ MACARIUS. This holy man buried the Empress PATRICIA, who called herself 'ANṬĔYÔS, and it was not known that she was a woman until after her death. One day he was going with his disciple to Alexandria, and when the turn of the evening had come, he found a fool (or madman) whose name was MARKÂ, and many idiots (?) were following him; now the men of the city thought they were madmen. And Abbâ DANIEL took his hand and brought him to the archbishop, and described to him his virtues, and when they had made him take an oath he told them that he had fled from the war of fornication, and that he had feigned to be a madman; and when they heard this they glorified God. One day he came into a certain city and he found

an old man whose name was EULOGIUS, and who was a worker in stone; and he bought bread and welcomed the poor. And he brought Abbâ DANIEL into his house, and welcomed him with joy, and when DANIEL saw his goodness, he asked God to give money to EULOGIUS, so that he might be able to welcome the poor. And our [fol. 88*a* 1] Lord appeared unto DANIEL in the form of a child, and said unto him, "Wilt thou undertake his duties, and let him change his mode of life, or shall I undertake them?" And then EULOGIUS found a pot of gold, and he went to the emperor and was appointed a governor, and he abandoned his old habit of life. And Abbâ DANIEL heard in the city of the emperor that he (*i.e.* the emperor) had rebuked him, and that his soldiers had beaten EULOGIUS and brought him nigh unto death; [and the emperor ordered them to crucify him.] And whilst he was sorrowing over this matter that child appeared unto him in a dream, and said unto him, "Why hast thou entered into the affair of another?" Then our Lady MARY came and kissed the feet of the child and delivered EULOGIUS. As for EULOGIUS, when another emperor reigned he wished to kill him, and EULOGIUS took to flight, and having arrived in the city, he returned to his former work. And one day when they were journeying along the road by the light of the moon, he found a woman on a hill, and her hair covered her whole body, and she had dwelt there for eight and thirty years, carrying on the spiritual fight, and she told him all her secret history and died. And one day they brought the Book of the LETTERS OF LEO and read it before all the people, and Abbâ DANIEL leaped up and rent the book and cursed the Faith of Chalcedon; and when the soldiers heard of this they beat him severely, and drove him away from his monastery. One day he was going to visit some virgins, and he knocked at the door, and they knew that he was Abbâ DANIEL, and they opened the door to him and welcomed him with joy; and among them was one who made herself out to be mad, and she lay by the door [and moved not]. And Abbâ DANIEL asked about her, and the abbess said, "She is mad"; and Abbâ DANIEL told her that she was a holy woman and a spiritual fighter. [fol. 88*a* 2] And during the night she wrote a

letter, saying, "Forgive me because I made you angry"; and having said this she disappeared; and when the [other] virgins heard of this they were exceeding sorry and repented. And there was a nunnery wherein very many virgins dwelt, and its gates were strong, and Satan raised up against them certain thieves to plunder their goods. And the captain of the thieves said, "I will disguise myself as Abbâ DANIEL, and they will open the door to me forthwith"; and he did even as he had thought. And he said unto the virgins, "I am Abbâ DANIEL," and when the nuns heard him they welcomed him with joy, and uncovered their faces. And as soon as one of the nuns, who was blind, washed her face in water her eyes were opened; and when the nuns saw this they said, "Blessed art thou, O Abbâ DANIEL!" When the captain of the thieves saw this he repented, and became a monk with Abbâ DANIEL. And Abbâ DANIEL continued to fight strenuously, and when the time for his departure drew nigh the angel of the Lord told him, and he fell sick a little; and he prayed to Christ and died in peace. Salutation to DANIEL, the head of the blessed priesthood of DABRA SÎḤÂT (monastery of SCETE ?).

[fol. 88*a* 3] And on this day also is commemorated the blessed woman DÎYÔNṬERES (DIONTYRAS). Salutation to DÎYÔNṬERES (DIONTYRAS).

And on this day also died the holy and glorious father and fighter Abbâ MÂTÊWÂS (MATTHEW) of 'ASFÔNÎ, Archimandrite of DABRA 'ASWÂN. And this holy man was reared from his youth up in the fear of God, and he became a monk in a certain monastery, and he fought with fasting and with prayer. And he built himself an abode in the desert, and he worked with his hands and made good nets, and the price he received for the same he gave in alms to the poor, according to what his disciples have said about his work, and his fighting, and his miracles. Now these disciples Abbâ SERAPION, and Abbâ KHADRÂ relate as follows: One day when we were sitting outside his abode in the desert, we heard a voice like that of a man who is speaking to his friend inside the abode; and when we

went inside we found no one there except our father, who was alone. And we said, "O our father, we outside heard someone talking with thee, but having come inside we find no one but thee." [fol. 88*b* 1] And he said unto us with very great humility and exceedingly great sweetness, "O my children, I remember my sins, and I talk to myself, and remind my soul of the punishments which are not transient, and the pain of the death which shall find me. Woe be unto poor MÂTÊWÂS (MATTHEW) when they strip off the apparel which is on him, and set him before the throne of the Living God, in the midst of the ladder of the heavenly angels, and all the company of the righteous, who keep purity, which they put on as if it were a garment." With words such as these did he exhort his children and he reminded them of the punishment of sinners and the reward of the righteous. And Saint ABÛNA Abbâ MÂTÊWÂS (MATTHEW) made his prayers, and carried on his fight, and his service in the monastery which he had built and dedicated to our father Abbâ PACHOMIUS, and the monastery of DABRA BAḲALT. And Satans and unclean spirits used to [try to] terrify him by day and by night, and he saw them face to face, and they would run in front of him and follow behind him everywhere, and each one of them would change his appearance, but our father was not afraid of them. And when he stretched out his hands, and made the sign of the Cross with them, at that very moment the devils would melt away and be dispersed like smoke before the wind. One day he commanded SERAPION his disciple to take from the monastery to his cell a skin of water and a little bread and to wait there until the following day whilst he went on a certain business into the desert. When his disciple came to the cell and opened the door to go in he saw two wild beasts who were larger [fol. 88*b* 2] than hyaenas, and very terrifying, lying in the middle of the dwelling, and being afraid he shut the door of brass. And behold our father came walking through the desert, and when he saw his disciple he laughed and he said unto him, "O SERAPION, why didst thou not go into the dwelling [and wait there] until I came to thee?" And SERAPION said unto him, "O my father, I found inside the dwelling two [wild beasts] lying, and I was afraid of

them, and I did not go in." And the old man who was gentle and pure in deed and soul, answered and said unto him, "Believe me, O my son, for twelve years I have lived with them, and I myself have served them, and this bread and water which I commanded thee to bring here is for them." And when he opened the door the two wild beasts came to him, and they licked the soles of the feet of the holy man, and they treated him with the greatest friendliness and were in submission to him; and the saint poured out some water for them from the skin, and they lapped it up and went out through the door and departed into the desert. And this Abbâ MÂTÊWÂS (MATTHEW) continued to work miracles until the report of him was in every place. And the people used to bring unto him sick folk who were suffering from divers kinds of sicknesses, and he healed them by means of the great power of God which was with him. Here is the FIRST MIRACLE. One day they brought unto him a dumb man who was possessed of a devil, and as soon as he saw the saint, the devil cried out with a loud voice and cast the man upon the ground. And the saint prayed over some oil, and made the sign of the Holy Cross over him, in the Name of the Father, and the Son, and the Holy Ghost, One God; and straightway [fol. 88*b* 3] the man was delivered from this Satan, and his heart returned to him, and he heard the words of the saint, and he departed rejoicing. And when certain of the laity came to Abbâ MÂTÊWÂS (MATTHEW) and offered him a table (*i.e.* a meal), he sent them away in peace. And having taken a little of that "blessing" into their houses, when they laid it upon those who were sick, they were healed immediately, and they glorified God. The SECOND MIRACLE. One day they brought unto him a very beautiful maiden who was possessed of the devil, and very often she rent her garments, and no man could approach her, and her parents were in sore trouble about her. And Abbâ MÂTÊWÂS (MATTHEW) cried out and prayed over the oil of the lamp, and he anointed the maiden therewith in the Name of Christ, and she was healed. THIRD MIRACLE. One day they brought unto him a sinful woman who had fallen into great sin, and who was very wicked, and being with child, and the day of her delivery having

arrived, her labour was hard, and she suffered tribulation by day and by night. And the saint said unto her, "My daughter, confess thy sin unto me, and lie not before God." And she said unto him, "I was in the habit of lying with two brothers without knowing which of them was with me; and having conceived, by means of my drugs I made myself to abort the child, and I gave him to the dogs." When the saint heard this he prayed to God, and the earth opened her mouth and swallowed her up, and she became an example to other women. This saint worked very many miracles, but if one tried to recount them he would never come to an end. One day as he was walking in the desert, a hyaena tugged at his garment with her teeth, and she shewed him her cub which had falled into a hole; and when the saint had drawn it out for her she crouched and licked the soles of his feet and departed. And when [fol. 89*a* 1] the time of his death drew nigh he saw a vision on the second day of the month of Tâkhshâsh, and it seemed that they invited him to the assembly at the feast of the Holy Fathers, Abbâ ANTHONY, and Abbâ MACARIUS, and Abbâ PACHOMIUS, and Abbâ THEODORE, and Abbâ MOSES the Black, and Saint Abbâ SÎNÔDÂ, and they said unto him, "Good is thy coming unto us to dwell with us in the Jerusalem of the heavens." And they brought him to the door of the Great Hall wherein are gardens and seats, and he heard a voice, saying, "Open the door so that MÂTÊWÂS (MATTHEW) may come in." And then he died and received three crowns. Salutation to MÂTÊWÂS (MATTHEW).

## VIII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the holy father Abbâ YÂRÔKLÂ (HIEROCLIS), the thirteenth Archbishop of the city of Alexandria. The parents of this holy man were deniers of Christ, but after his birth they believed and were baptized with Christian baptism; before they believed they taught their son every kind of pagan philosophy and learning, and all their books, and after

they believed they taught him Christian learning, and he learned by heart the Books of the Church and of the Apostles. After this DEMETRIUS the archbishop made him a deacon, and then he made him a priest in [fol. 89*a* 2] the church of the city of Alexandria, and he protected and cared well for his flock, and fulfilled the work and the Law of the Church. When Abbâ DEMETRIUS died [the bishops] chose this father, and made him Archbishop of the city of Alexandria, and he shepherded the flock of Christ well, and made them strong in the True Faith; and he converted many pagans and brought them into the Faith of Christ, and baptized them with Christian baptism; but he committed to Saint DIONYSIUS the work of judging between believers. And Saint YÂRÔKLÂ (HIEROCLIS) taught them, and rebuked them, and converted the heretics and guided them until he brought them back and made them to enter the True Faith. And he sat upon the throne of Saint MARK the evangelist for thirteen years, and he died in peace. Salutation to the blessed YÂRÔKLÂ (HIEROCLIS).

And on this day also became martyrs the holy women BARBARA and JULIANA, and 'ANBÂ MĔRÊNÂ (Abbâ MARÎNÂ), the righteous man. This holy woman BARBARA was the daughter of a judge, who was exceedingly great in the palace, and he lived in the days of the infidel DIOCLETIAN; he came from the country of the East and his name was DIOSCURUS. And DIOSCURUS made for his daughter [fol. 89*a* 3] a strong palace so that no one should ever see her; and he commanded [the builders] to make two windows which would open in the bath house, and they did so. And when Saint BARBARA saw the two windows she commanded the builders to make a third window, [and they did so,] and then she made over the bath, with the water in it, the sign of the Life-giving Cross of our Lord Jesus Christ. When her father came into the dwelling he saw what the builders had done, and that they had transgressed his command. And he asked them about this, and they said unto him, "Thy daughter BARBARA commanded us [to do] this and we did it." When he asked her, "Why hast thou

done this?" she said unto him, "Know, O my father, that everything is completed in the Holy Trinity, and I have made three windows in the Name of the Holy Trinity. And this cross is a copy of the Cross of our Lord Jesus Christ, wherein was the salvation of the whole world. Turn, O my father, from thy error, and worship thy God Who created thee." When her father heard these words he was wroth, he drew his sword and ran after her, but she fled from him; and there was a rock in front of her, and that rock split and she entered into it and was protected. And after this she returned and her father took her and handed her over to the governor, who tortured her severely. And there was there a certain woman whose name was JULIANA, and she was looking at Saint BARBARA when she was being tortured, and she wept for her. And our Lord Jesus Christ appeared [fol. 89*b* 1] to Saint BARBARA, and strengthened and comforted her. And after this her father commanded his men to cut off her head, and the head of JULIANA, and they cut off the heads of both of them with the sword, and the two women received crowns of martyrdom in the kingdom of the heavens; and fire came down from heaven and burnt up her father and MARCIANUS, the governor. And the bath which Saint BARBARA had made for herself in the bath house, and on which was the sign of the Cross, became a means of healing unto the sick, for all those who bathed therein were healed of their diseases. Then [certain believers] took the bodies of the holy martyrs and laid them in the church outside the city which is called GALÂLYÂ; and the bodies of these holy women and martyrs are this day in the church of Saints 'ABÛḲÊR and JOHN the martyr in the city of MĔSR (CAIRO). Salutation to BARBARA. Salutation to him that made strong her mind, namely 'ANBÂ MĔRÊNÂ.

And on this day also died the holy father Abbâ SAMUEL, Abbot of the monastery of ḲALMÔN. This holy man was one of the [fol. 89*b* 2] men of the city of DÂKRĔLÛBÂ, in the country of MAṢÎL, in the north of Egypt; his parents were holy and pure, and they had no child except SAMUEL. His father was a priest called SÎLÂS, and he saw a vision one night,

and a man with a shining face said unto him, "Needs must: and thy son shall become a true and excellent teacher of God all the days of his life." Now this SAMUEL was pure from his youth up, like SAMUEL the prophet, and he was always thinking in his heart about the garb of the monastic life. One day he found the opportunity and went forth from his father to go to the desert of SCETE, and as he was journeying along the road, the angel of the Lord, disguised as a monk, said unto him, "Whither goest thou?" And Abbâ SAMUEL said unto him, "I want to go to the monastery of SCETE." And the angel who had appeared unto him in the form of a monk said unto him, "I am going there," and they travelled together until they arrived in the desert of SCETE. And the angel of the Lord delivered him to a certain aged monk whose name was AGATHON, and who dwelt in a cave, and was a very righteous man. And the angel of the Lord told Saint Abbâ AGATHON about Abbâ SAMUEL, and he said unto him, "Receive SAMUEL with joy, and array him in the garb of the monastic life; for he shall be thy son in truth, and he shall strengthen thine old age, and thou shalt teach him all the rules of the monastic life." And when the angel had said this to Abbâ AGATHON, [fol. 89*b* 3] he disappeared from him. And when Abbâ SAMUEL came Abbâ AGATHON received him with great joy, and said unto him, "Good is thy coming to me, O SAMUEL, thou man of God, for God hath sent thee to me in mine old age." And forthwith he took him into the church with him, and he blessed the cloak made of cloth of hair, and the girdle, and the cap, and the garment of the monk, and put them on him, saying, "The God of the holy fathers, Abbâ ANTHONY and Abbâ MACARIUS, be with thee, my son SAMUEL, and be a helper unto thee in all thy tribulation." And Saint Abbâ AGATHON taught Abbâ SAMUEL humility and silence, and he was saying always, "Forgive me, O my father, shew me kindness and guide me." And he bowed before Abbâ AGATHON and said unto him, "Remember me, O my holy and blessed father, so that God may make me to do His Will"; and Saint Abbâ SAMUEL learned from Abbâ AGATHON all the path of spiritual monasticism, and Saint Abbâ AGATHON

assisted him in everything. And Abbâ SAMUEL lived with the old man Abbâ AGATHON for three years, and he did everything which he commanded him to do. Then Abbâ AGATHON died, and Abbâ SAMUEL continued to fast for a week at a time, and to fight a great fight. And he was appointed priest in the church of Saint Abbâ MACARIUS in SCETE. After a few days they brought the volume of Letters of LEO of Chalcedon to the desert, and one read them to him. And when the aged monks heard this they were exceedingly sorry, and Abbâ SAMUEL became zealous, with a great zeal of the Holy Spirit, and he rose up among all the men [fol. 90*a* 1] and seized that unclean volume, and rent it in pieces, saying, "Cursed is every one who shall change the Faith of the holy fathers." And when the imperial envoy saw this he was filled with fury, and was exceedingly angry, and he commanded his men to beat the saint with rods of iron, and to hang him up by his arms, and to smite his face; and they did all these things and smote his face even as the envoy commanded. And whilst they were smiting his face one of his eyes was torn out, and then the emperor commanded them to drive him away from the monastery of SCETE. And the angel of the Lord appeared unto Saint Abbâ SAMUEL and commanded him to depart and to dwell in the monastery of ḲALMÔN; and he departed straightway and dwelt there, and he lived there a few days teaching all the men to be strong in the True Faith. And MAḲÂḲAZ, who was governor and Archbishop of the city of Alexandria, and of all the land of Egypt, heard the report of him, and he came to Saint Abbâ SAMUEL, and he beat him very severely and drove him out of the monastery, and the saint went and dwelt in the church in the desert of ḲALMÔN. And in those days the pagan Barbarians came and took him away in order to send him to their own country, and he besought our Lord Jesus Christ to deliver him from them. And straightway they set him upon a camel, but that camel was unable to move at all, and then they beat him very severely; and they agreed together to leave him, and they departed to their country. And Abbâ SAMUEL returned to ḲALMÔN his monastery, and he lived there and devoted himself to asceticism and to the spiritual strife of the

path of the monastic life. Then the Barbarians came a second time, [fol. 90*a* 2] and he was afraid of them, and he heard a voice, saying, "Fear not, O SAMUEL, but go into the church and hold no converse with them, and I will cause them not to see thee," and he remained thus. Then the pagan Barbarians arrived and went into the church with their swords drawn and grasped tightly in their hands, and they had their [other] weapons of war with them; and they cried out with outcries which were exceedingly terrifying. And the saint saw them committing sacrilege in the sanctuary, and he was unable to bear the sight of their audacity in the sanctuary, and spake unto them, saying, "What are ye doing, O ye wicked heretics who have no Lord God to redeem you, according to the evil of your deeds?" And those pagans said unto him, "Dost thou remain here [and think] we cannot see thee?" And they seized him and tied him firmly to a pillar in the church, and they beat him very severely until he was wellnigh dead; and when he was about to die they released him from his bonds and he fell upon his face on the ground and lay there like a dead man. Then the pagans dragged him out, and brought him to the place where the camels were, and they beat him on his head with their sandals, and they fastened him tightly on the back of a camel, but the camel would not move although they beat it severely; and Saint Abbâ SAMUEL wept bitter tears because of his pain. And the camel turned to him and said unto him with the voice of a man who talketh, "It is well that they beat thee. It was meet for thee to die because thou didst transgress the command of the Lord [fol. 90*a* 3] thy God Who told thee to hold thy peace and to speak not." When Saint Abbâ SAMUEL heard these words he wept bitter tears and said, "Verily I have sinned, but God is able to put away my transgression." And then the Barbarians took him to their own country. Now they had already carried away into captivity Abbâ JOHN, Abbot of the desert of SCETE, and Abbâ JOHN and Abbâ SAMUEL met there and they comforted each other. And the master of Abbâ SAMUEL wished to force him to worship the sun, but he would not obey his command in any way. Then he tied the leg of Abbâ SAMUEL to the leg of a maiden with

Satanic intent, and sent them out into the desert to attend to the camels. Now his master thought that Saint Abbâ SAMUEL would fall into sin with her, and that he would submit to everything which he told him; and Diabolus was the counsellor of this man. And in all these things strength was increased in Saint Abbâ SAMUEL, and his heart was strong, and he remained thus until his master fell ill and was nigh to die; and Abbâ SAMUEL prayed over him and healed him of his sickness. And the report of him was noised abroad in that country, and whosoever was sick came to him, and he prayed over him, and anointed him with oil, and the sick man was healed of his sickness. When Abbâ SAMUEL'S master saw this he marvelled exceedingly, and bowed before him and said unto him, "Forgive me my sin which I committed against thee"; and he loved him greatly and he asked him, saying, "Tell me everything thou wishest, and I will perform it for thee." And Abbâ SAMUEL said unto him, "I wish to go back to my own country"; and straightway the pagan made ready many gifts, and he set him on his way in [fol. 90*b* 1] peace, and he departed, and the pagan sent messengers to go with him until he arrived at his monastery. And his sons gathered together about him, and they increased in number exceedingly until they became thousands. And our holy Lady MARY, the Virgin two-fold, the God-bearer, appeared unto him, and she said unto him, "This place shall be my abode for ever"; and from that day the pagans never came to the monastery of Saint Abbâ SAMUEL. And this father composed many discourses, and he prophesied concerning the coming of the Muslims, who are the children of HAGAR, and their kingdom, and the tribulation which they would inflict upon Christian folk in all countries. When the time for his departure from this fleeting world drew nigh, he gathered together his sons and he commanded them to be strong in the fear of God, and to perform His behests, and to fight for Him and for the True Faith until the last breath. Then he fell sick of a slight sickness, and he died in peace, and inherited the kingdom of the heavens. It is said concerning him that one of his sons died, and that when Saint Abbâ SAMUEL came to him, his soul returned to him and he rose up, and he told Abbâ SAMUEL and all the brethren how

he had seen the punishment of sinners, and the repose of the righteous; and that brother turned and lay down, and died in peace. [fol. 90*b* 2] Salutation to Abbâ SAMUEL of ḲALMÔN.

And on this day Saint Abbâ 'ÊSÎ and his sister THECLA became martyrs. This holy man was one of the men of the city BĔDÎR in the West, in the district of 'ĔSHMÛNÂYN; and he had many goods and possessions in abundance, and estates and flocks and herds. He gave the hair of his flocks to the poor and needy, and he gave large alms to those who were in want; he feared God exceedingly, and his goods multiplied very greatly. His sister THECLA also feared God. The name of his father was ELIAS and the name of his mother was MARY. And they asked their son 'ÊSÎ, saying, "O our son, we want to have thee married during our lifetime, and to rejoice in thee before our death"; but he did not wish this by any means, and he said unto them, "Pray ye for me, O my blessed father and mother. Everything else which ye command me to do I will undertake gladly, but this thing I cannot do, and do not speak to me about it." And they left him alone and spake no more to him about marriage, for they loved him very much. And then his father died, being eighty years of age, and after a few days his mother died, being sixty years of age, and in that same year DIOCLETIAN the infidel commanded that all the Christians should worship idols. And Saint Abbâ 'ÊSÎ went to the city of Alexandria to buy goods, and he had in that city a friend [fol. 90*b* 3] whose name was PAUL, who was grievously sick, and Abbâ 'ÊSÎ remained with him until he recovered from his sickness. And in those days the Christian peoples suffered very great tribulation, and Abbâ 'ÊSÎ and PAUL his friend used to buy good food and provisions and take them to the saints who were in the city of Alexandria, and they used likewise to visit frequently those who were shut up in prison in great tribulation for the sake of the Name of our Lord Jesus Christ, and comfort them. And these men used to minister unto them like slaves, and the saints prophesied to them, saying, "Assuredly ye shall receive the crown of martyrdom." And in those days they brought Saint VICTOR, the son of ROMANUS, to the city of

Alexandria. And when Abbâ 'Êsî and THECLA his sister saw the jealousy of him which existed, now he had rejected the royalty of this fleeting world, Abbâ 'Êsî drew nigh unto the governor, and confessed our Lord Jesus Christ. And the governor commanded his soldiers to torture him with severe tortures, and to beat him many times with whips. And they hacked off his limbs with hatchets, and they set lighted torches on his body, and they wound red-hot chains about his body, and they lighted a huge fire in the furnace of an oven, the flames whereof rose to a great height, and they cast Abbâ 'Êsî into that fire. And he prayed, saying, "Thou didst deliver the THREE CHILDREN from the fiery furnace, and DANIEL from the jaws of the lions, O my Lord Jesus Christ, and thy martyr VICTOR from the flame in the furnace of the baths, O my Lord, [fol. 91*a* 1] help me and deliver me, and send thine angel to deliver me from this torture, for Thine is the glory for ever and ever Amen." And when he had said these words, behold SÛRÎ'ÊL, the angel, came down from heaven, and he stood by the right hand of Abbâ 'Êsî the virgin, and he said unto him, "Peace be unto thee, O righteous man, Abbâ 'Êsî, fear not, for God is with thee, and He shall deliver thee from all thy tribulation." And straightway the fiery furnace became like cool dew, and the angel split asunder the walls of the furnace, and he seized the hand of Saint Abbâ 'Êsî and brought him out therefrom, safe and uninjured. And straightway Saint Abbâ 'Êsî went to the governor and cried out, saying, "Be ashamed, O governor, thou and thy infidel emperor, and thy filthy idols." And when the people saw Saint Abbâ 'Êsî alive and uninjured they marvelled exceedingly and cried out with one voice, saying, "We are Christians, and we believe in the God of Abbâ 'Êsî," and the soldiers cut off their heads and they received crowns of martyrdom. Then the governor commanded them to take Saint Abbâ 'Êsî to the prison house, and they did as the governor commanded. And the angel of the Lord appeared unto his sister THECLA, and commanded her to go to the city of Alexandria to visit her brother. And she rose up in the city of ANTINOË and came to the river, and searched for a boat but could not find one, but a spirit boat appeared,

and she embarked in it, and our holy Lady MARY, the two-fold Virgin, the God-bearer, was in that boat, and ELISABETH her kinswoman, [fol. 91*a* 2] and they comforted the sister of Abbâ 'ÊSÎ. And ELISABETH said unto her, "I had an only son, and they cut off his head wrongfully," and the other said unto her, "I had an only Son, and they crucified and slew Him through envy." Now THECLA did not know who they were, and she did not think that what had appeared unto her was merely a vision. And straightway she arrived in Alexandria, and then she knew that what had appeared unto her was a vision. And she asked questions about her brother Abbâ 'ÊSÎ, and they brought her to the prison, and she entered therein. And when she saw [him] she and he rejoiced with very great joy, and they agreed together to become martyrs. And when it was midnight SÛRÎ'ÊL, the angel of the Lord, appeared unto Saint Abbâ 'ÊSÎ, and took him on his shining wings by the command of God and carried him up into heaven, and shewed him the city of God, Jerusalem, which is in the heavens, and all the saints went forth to meet him and to salute him. And the angel also shewed him the habitation of the righteous and the martyrs, who laboured for the Name of Christ, and he saw Jerusalem, the Great City, whereof the greatness, and glory, and beauty, and the appearances of its spaces the tongue of man is unable to describe. The decorations thereof are of gold and silver and precious stones; in it is a light which is brighter than the sun a million times. And the angel of God took him and shewed him an exceedingly great chamber wherein were three hundred pillars of marble, and the decorations of the chamber were of gold, and silver, and precious stones. And in that chamber [fol. 91*a* 3] were one hundred guards, and they were decorated and girded with girdles of gold, and each of them was five cubits in height, and the like of them existed not in the world. And he said unto the angel, "Who [built] this great chamber? for there is no man in the world who could build a chamber like unto this." And the angel said unto him, "O my brother, Abbâ 'ÊSÎ, if all the kings of the earth were to gather together, with all their wealth, they could not buy one of the pillars which is in this chamber";

and as I looked, I marvelled and I praised God. And I said unto the angel, "O my lord, unto whom doth this great, and beautiful, and glorious chamber belong?" And the angel said unto me, "All this hath been given unto VICTOR, the son of ROMANUS, the general, who rejected the sovereignty of this fleeting world, and all its delights, and who bore the cross of his death and who followed his Lord. Therefore did our Lord Jesus Christ give unto him this great and never-ending sovereignty instead of the sovereignty of this fleeting world." And I said unto him, "My lord, I wish thee to inform me what these thrones are, and what are these trees with the beautiful fruit, and what are these shining crowns?" And the angel answered and said unto me, "All this place is the rest and joy which God hath prepared for those who celebrate the commemoration of the holy martyrs upon the earth; hearken now that I may tell thee—Whosoever shall build a church in the names [fol. 91*b* 1] of the holy martyrs, or shall bury their bodies, or make an offering of the fruits of his labour on the day of their commemoration, or light a lamp, or feed the poor, or buy a book for their church, or write a book of the fight and martyrdom, or do good deeds on the day of the commemoration according to his ability, and even if a man cannot do these things and can only give a cup of cold water he shall not lose his reward, and his reward shall be in heaven, saith our Lord in the Holy Gospel. And when the man who hath been wont to celebrate the commemoration of one of the martyrs, or one of the righteous, dieth, that martyr or that righteous man shall come before our Lord Christ, and he shall say unto Him, 'O my Lord and God, give me this soul, for it was wont to celebrate my commemoration when upon earth'; and He will give that soul unto him straightway. And if that soul be that of a great sinner, a voice shall go forth from God, the Sustainer of the Universe, in the face of MICHAEL, the archangel, saying, 'God, the Sustainer of the Universe, hath commanded, saying, "Let alone this soul, cast it into punishment for a single moment, and after this give it to the martyr that he may make intercession for it, and let it be given unto him as a gift from the Lord God."' And they shall do unto that soul as God commanded, and it shall

be given unto the martyr or unto the righteous man, and the martyr shall take it and carry it to his abode. And He will command that that soul shall be washed and arrayed in beautiful [fol. 91*b* 2] apparel, and made to sit upon one of the thrones which ye see, and crowned with an incorruptible crown; and it shall rejoice with all the saints and live for ever." After he had told me these things, that angel of light took me up on his wings and brought me into the prison house, and he saluted me and went up into heaven; and I marvelled greatly at the great gift which God giveth unto those who fight for His holy Name. And in the morning the governor commanded his soldiers to bring him out of the prison house, and they brought him out, and his sister was with them. And he tortured them severely on the wheel, and with burnings with fire, and with iron nails, and they flayed their heads; but the Lord raised them up whole and uninjured. When the executioners were weary of torturing them, the governor handed them on to the governor of the city of ANTINOË in Upper Egypt, so that he might send them away thither. When they had sailed for a period of twenty days, the boat stopped by the river bank, and the governor commanded his men to cut off the heads of the saints Abbâ 'ÊSÎ and THECLA his sister. And the saints rejoiced exceedingly, and they prayed, and after they had finished their prayer the soldiers cut off their heads with a sword, and they received crowns of martyrdom in the kingdom of the heavens. And God commanded a certain priest whose name was Abbâ 'ÔRÎ, from the city of SAṬNÛF, to take their bodies, and to prepare them for burial with costly cloths and pure unguents, and to lay them in a pure place; and he hid them until the end of the persecution, and until a church could be built for them. [fol. 91*b* 3] Then they laid their bodies in it, and great signs and wonders took place through them; now the number of those who were martyred with them was four hundred and seven souls. Salutation to Abbâ 'ÊSÎ and to THECLA, and to the company of people who suffered with them.

And on this day also died Saint JOHN of Damascus. This holy man was the son of MANṢÛR, and he belonged to a great

and honourable family in Damascus, and he was reared in the knowledge and fear of God. He studied and learned philosophy under his teacher ḲUĔZMÂ, a monk and a philosopher of KARÎLÎ. When he had finished his studies ḲUĔZMÂ and MANṢÛR, the father of JOHN, agreed together, and he went to the monastery of Saint Mâr SÂBA the martyr. When his father died he became scribe to the governor of the city, and he did not conceal from him his secret. In those days rose up CONSTANTINE, the son of LEO, the heretic and maker of war against pictures of the Godhead, and he troubled the churches. And this Saint JOHN, although he held no office in the Church, sent letters to all the believers to strengthen them in the True Faith, and [he urged them] to bow down before holy pictures, and brought testimony from the Divine Books. And when the heretic emperor heard this he gnashed his teeth upon him, and he had a scribe brought, and he made him write a letter, copying the handwriting of JOHN, and sent it to the governor of Damascus. [fol. 92*a* 1] And he made accusations against JOHN, saying, "JOHN who was with thee hath sent me this letter [urging me] to go to war with thee, and to lay waste and plunder thy city." And having heard these words the governor believed [them], and he cut off the right hand of Saint JOHN wherewith he used to write. And taking his hand Saint JOHN went to the picture (or image) of our Lady, the holy Virgin MARY, and he entreated her with many tears, saying, "O my lady, hath not this thing happened unto me through contending for the worship of thy picture? Heal thou me now by thy prayer and by thy knowledge." And after he had slept a little our holy Lady the Virgin MARY, the Mother of God, appeared unto him, and she made his hand to be as it had been formerly; and when he awoke he gave thanks to our holy Lady the Virgin MARY. And he went to the monastery of Mâr SÂBA, and became a monk under the abbot, and the abbot handed him over to a spiritual old man to teach him the rules of the monastic life. And the old man said unto him, "O my son, do nothing with the learning which thou hast from outside, but learn to be silent"; and through the abundance of his humility JOHN overcame his Satanic pride. And one day one of the old monks

died and he had a brother who asked JOHN to write a funeral discourse and to weep for his brother. And JOHN said unto him, "I am afraid of the command of the old man my teacher." And the brother said unto him, "It will not be known [fol. 92*a* 2] to anyone." And when the brother had made many entreaties to JOHN, he wrote a funeral discourse for him, which made very sorrowful him that heard it. When his teacher heard of it he was wroth with JOHN, and he drove him out of his abode, and JOHN took refuge with the other old men. And when they had pressed the old man [to forgive JOHN] he said unto them, "Can the latrine of the monks be purged of his doctrine?" When JOHN heard this he did as he commanded, and that old man seeing the excellence of JOHN received him with joy and brought him into his house. Then our holy Lady, the Virgin MARY, the God-bearer, commanded the old man to forgive him. And JOHN composed many Discourses, and these Discourses [are extant] to this day. And the Archbishop of Jerusalem made JOHN a priest against his will, and he continued to fight for the retention of sacred pictures, and for the True Faith; and he reviled kings and governors until [he reached] a green old age. And when the time for his removal from this world arrived, he departed to Christ Whom he loved. Salutation to JOHN of Damascus.

[fol. 92*a* 3] And on this day also died YERES ḲELÂ, and 'ELḲÔLÔNÎṬÔS, and EUGENIUS the father of 'ANBÂ MERÎNÂ (Abbâ MARÎNÂ).

## IX. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ BA'AMÎN the faithful, who became a martyr although he did not shed his blood. This holy man was from the monastery of the sons of KHÂDHÎB, to the north of the province of 'ESHMÛNÂYN, in the country of Egypt, and from the city of TÊRSÂ; he was the steward of a certain rich man, and was beloved by everybody because of his

sincerity and justice. And the rich man had a wife who loved Abbâ BA'AMÎN, and she trusted him greatly. And Saint Abbâ BA'AMÎN pondered about the end of the world, and he left the service of that rich man, and he went to a monastery in that [place] and became a monk therein. When the rich man heard that Saint BA'AMÎN had left him, and departed, he was exceedingly sorry. And taking his wife with him he went to him and begged the saint to return to them, and he said unto him, "We cannot part from thee by any means, and we will not let thee go." And the saint said unto them, "I cannot [return], I have vowed myself to God"; and they departed from him sorrowing greatly because of their parting from him. And this holy man fought a great and a good fight, and he lived a life of strenuous devotion to God for many years with [fol. 92*b* 1] fasting, and prayer, and vigil. And this was not enough for him, for he wished to become a martyr and to pour out his blood for the Name of our Lord Jesus Christ. And he went to the city of ANTINOË where he found many Christians suffering tortures, and he confessed our Lord Jesus Christ, and they inflicted severe tortures upon him, and they scourged him, and they burnt his body with fire, and they chopped off his limbs, and threw him on the wheel, and they made iron rods red-hot and burnt his flesh with them. And under all these tortures our Lord Christ strengthened him, and raised him up whole and uninjured. And whilst he was suffering in this wise the worship of idols came to an end, for CONSTANTINE the Just became emperor, and he commanded the keepers of the prisons to set free the Christians who had been shut up in the prison houses by the infidel DIOCLETIAN for the sake of Christ's Name. And our Lord Jesus Christ appeared unto Saint Abbâ BA'AMÎN and commanded him to go unto all those saints who were in prison, and to make them to know that our Lord Christ reckoned among the martyrs those who were called "Confessors"; and the Emperor CONSTANTINE commanded [his servants] to bring seventy-two of them. And there was there with them Abbâ NÔB, the confessor, and they went to him. And Saint Abbâ BA'AMÎN dwelt in a monastery which was outside the city of 'ESHMÛNÂYN, and God gave him a great

gift, and he healed the sick, and the report of him was noised abroad in all countries. [fol. 92*b* 2] Now a very severe illness came upon the empress, the wife of the Emperor of Rômê, and it happened because of a certain God-fearing deacon who was near her, and who used to read to her every day the Book of the Vision of JOHN the evangelist, that is to say "Abû-ḳalamsîs (*i.e.* the Apocalypse)." And one of the emperor's stewards was jealous of him and he went to the emperor and said unto him, "Know, O my lord, that JOHN the deacon lieth with our lady the empress, thy wife, and maketh the pretence of reading to her the Book of the Vision of JOHN every day." When the emperor heard this he was very sorry, and he rose up straightway and went into his palace where the empress was, and he found the deacon standing before the empress and reading the Book of the Vision of JOHN. And the emperor commanded [his soldiers] to take the deacon and his book and to sink them both in the river; and two men took him and put him in a little boat, and straightway they sunk him in the river. And when they had sunk him, the two men saw the form of a shining man descending, and he came and snatched the deacon out of the river together with his book, and he took him and placed him on an island; and when the two men saw this they marvelled exceedingly, and they went to their houses and told no one connected with the emperor what they had seen. When the empress saw what they had done to that deacon she was exceedingly sorry, and her illness increased, and the disease attacked her belly; and she continued to suffer from this disease for five and twenty years. And many physicians came to her but they were [fol. 92*b* 3] unable to heal her of her sickness. And a certain learned man counselled her, saying, "If thou wert to go to the holy men who are in the land of Egypt, then thou wouldst be healed of thy sickness and tribulation." And straightway she rose up, and there were many soldiers with her, and she arrived in the land of Egypt, and she went about and visited many monasteries and churches, but she was not healed of her sickness. When she came to the city of ANTINOË the nobles who saw her marvelled exceedingly concerning her coming, and she told them everything about

her sickness, and they counselled her to go to Saint Abbâ BA'AMÎN; and she embarked in a ship for the monastery of Saint Abbâ BA'AMÎN. And one told the saint, saying, "Behold, the empress hath come to thee, and wisheth to be blessed by thee." And he said unto him, "What have I to do with the empress of the earth and her greatness?" And the brethren besought him earnestly to go out to her, and he did so; and when the empress saw him she bowed low at his feet. And Saint Abbâ BÂWMÎN (*sic*) prayed concerning her sickness over some oil, and he anointed her therewith, and she was healed of her sickness. And Saint Abbâ BA'AMÎN said unto her, "Know thou that this sickness which hath come upon thee is caused by the deacon whom the emperor drowned in the river, but he is alive at this day and dwelleth on this island in the river, and the Book of the Vision of JOHN Abûḳalamsîs is with him"; and when the empress heard these words she marvelled exceedingly, and she praised God and rejoiced with very great joy because the deacon was alive. And she offered to Saint BA'AMÎN much money and many gifts, but he took nothing from her except money [sufficient to buy] sacred vessels [fol. 93*a* 1] for the church, a paten, a chalice, and a cross of gold; then she returned to the city of Rômê praising God. And when she met the emperor she told him all that had happened to her, and how Saint Abbâ BA'AMÎN had told her that the deacon whom he had drowned was alive at that time; and when the emperor heard this he marvelled exceedingly and sent messengers to the island, and they found the deacon alive, and the Book of the Vision of JOHN was with him; and they returned and reported this to the emperor. And the emperor sent a messenger to him a second time to entreat him to come to him; and they brought him to the emperor; and when the emperor saw him he rejoiced with very great joy, and he bowed down at his feet, and he said unto him, "Forgive me my sin which I committed against thee." And the saint said unto him, "May God forgive both of us our sins." And after this that deacon was appointed Archbishop of the city of Rômê, and he translated the Vision of JOHN Abûḳalamsîs. And Saint Abbâ BA'AMÎN fought by day and by night, ceaselessly, the spiritual fight. And there

was near him a certain holy bishop who made a festival of the martyrs, with several believers, in a certain monastery; and the Arian heretics took to themselves a false bishop and led astray very many of the people, and the bishop of the city came to Saint BA'AMÎN and told him of his sorrow [which was caused] by those heretics. When the festival of the martyrs arrived Abbâ BA'AMÎN prayed and entreated God, and prostrated himself with his people, that He would make the counsel of the heretics void. Then he took a palm rod in his hand, [fol. 93*a* 2] and all the monks who were with him took each his palm rod in his hand, and they went to the place where the heretics were, and drove them away, and God, the Glorious and Most High, made void their counsel, and they have not returned to this day. And Saint BA'AMÎN, being an aged man, fell sick of a mortal disease. And he gathered together the brethren and commanded them, and comforted them, and told them that [the end of] his days was near, and that he was going to God, and the fathers and the brethren sorrowed because of his [approaching] separation from them, and then he delivered up his soul to God his Creator. And the brethren swathed him for burial in costly cloths and they sang psalms, and hymns, and dirges over him, as was meet. And his body was a help unto all those who came to it, or to the church, in the True Faith, and what they asked for came to them. Salutation to Abbâ BA'AMÎN who lay on a red-hot iron bed.

And this day also is the day of the deaths of BADLÂMÔ, and YÂWAREMYÂ, and ZACHARIAS the monk.

## X. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day they brought the body of Saint Abbâ SEVERUS, Archbishop [fol. 93*a* 3] of the city of Antioch, to DABRA ZĔGÂG which is outside the city of Alexandria. This holy man having died in the city of SĔḤÂ in the house of a certain

rich man whose name was DOROTHEUS, a Christian and a lover of God, this man sent the body away in a ship under the charge of certain believing and trustworthy men to DABRA ZĔGÂG, which is outside the city of Alexandria; and he commanded them not to travel by the chief stream of the river, and not to land on the quayside. And when they came to the stream ḲARṬÂS, facing the north, having the body of the saint with them, they sailed a little towards the west, but they did not find water enough to float their ship, and the crew laboured very hard to force the ship along. And they wished greatly to tow it, but were unable to do so, and they became sad and sorry, and dismayed, and their courage failed them. And God, Who loveth man, and Who made the children of Israel to disappear before their enemies, and opened out a way for them in the Red Sea and made them to pass over, this same God made the body of Saint SEVERUS to disappear from the heretic MELCHITES who had hated him during his lifetime; now even after his death his words cut their hearts like a sword, and made manifest His miracles. And He made the ship to sail slowly for a distance of seven stadia, until they arrived at the place where they were to disembark. Then they took up the body of the saint and brought it to DABRA ZĔGÂG and laid it in the [fol. 93*b* 1] shrine which that rich man DOROTHEUS had built for it. And there was great joy throughout all the land of Egypt, and especially in the city of Alexandria, and God worked great signs and wonders through the body of the saint. And one of the teeth of the saint fell out in his chamber during his lifetime, and one of the monks of DABRA ZĔGÂG took it and wrapped it up in a silk rag, and it healed everyone who was sick. And the monks used to take it to the city of Alexandria and lay it on the sick, and they would walk. And God magnified Saint Abbâ SEVERUS after his death more than during his life. Salutation to SEVERUS whose tooth, which fell out during his life, healeth those who are smitten with fever to this day.

On this day also died the holy father Abbâ THEOPHANIUS, the sixtieth Archbishop of the city of Alexandria, having sat on the throne of MARK the evangelist four years and

six months; and after this he died by murder. Salutation to THEOPHANIUS, and a petition for his prayers.

[fol. 93*b* 2] And on this day also died the holy father Abbâ NICOLAUS, the archbishop, whose name being interpreted is "Conqueror of the people." This just and holy man was one of the men of the city of MÎRÂ, and his father's name was EPIPHANIUS, and the name of his mother was YÔNÂ; these were rich, God-fearing folk of the city of MÎRÂ and they had no children. And they continued thus in great sorrow because they had no son, and they prayed to God with great frequency and made supplication to Him that He would give them a good son in whom they might rejoice and who would inherit their riches. And they remained without a son until they grew old and their time for begetting children had passed, and having failed to have children they fell into despair, and knowing that they were barren, and that their days had passed, and that they had become very old, they ceased to ask for a son. And from the day when they did this God the Most High took pity upon them, and gave them this holy man NICOLAUS, and He made him holy, and blessed, and perfect, and He revealed with him the beginning of the working of righteousness. When he was born he rose up and stood among men for a space of two hours, and one knew by this concerning his being raised up to work righteousness. When he sucked the breast of his mother, he only sucked the right breast, and by this he shewed that during all the days of his life he would only drink of the fountain of the work of the right hand. And he completed the Canon of the Apostles [fol. 93*b* 3] from his youth up, for on the day of the Eve of the Sabbath (Friday) and on the Fourth Day of the week, he never sucked his mother's breast except at the time of the ninth hour of the day. When he was a little boy and his parents handed him over to the teacher he sat and learned far more from the Holy Ghost than he did from his teacher. And in a few days he learned all the doctrine and Law of the Holy Church, and was appointed deacon, and he added to his spiritual labours. Then he became a monk in the monastery wherein the son of this father was the brother of the abbot, and this

saint fought a great fight therein, and men who were born were unable to do as he did. And because he performed many righteous deeds he was made a priest when the days [of his life] were nineteen years. And God gave him great grace and the power to work signs and wonders and to heal the sick. Who is able to declare his signs and wonders, the which he added to everywhere daily throughout his life? And since he hath departed (*i.e.* died), it is meet for us to mention a few of the things which he did during his life. Now there was a very rich man in his native city, and after many days his riches came to an end, and he became so poor that he had not the wherewithal to get his daily food. And he had four daughters who had grown old and had passed the period for marriage, and besides this no man would marry them because of their poverty. And Satan caused the man to think a filthy thought, namely, that he should make a house for whoremongers, and put his four daughters [fol. 94*a* 1] in it, so that they might play the whore for hire and he and his daughters might get their food from fornication. And God revealed unto Saint NICOLAUS the thought which this man was thinking. And Saint NICOLAUS rose up by night, and he took one hundred *dînârs* in gold of his father's money, and tied it up in a cloth, and before the morning dawned he threw [them] into the house of that man. When the man awoke from his sleep he found the gold, and he rejoiced therein with a great joy, and he gave his eldest daughter away in marriage. And the saint threw another hundred *dînârs* in gold into the man's house, and he gave his second daughter away in marriage. And on the third occasion when the saint threw gold into his house the man woke up, and would not take the gold but went out of his house to see who it was that threw the gold to him. And having gone out he found Saint NICOLAUS and he knew that it was he who had thrown the gold three times. And straightway that man bowed down at his feet, and paid him great homage, and he said unto him, "Thy reward will be great in the kingdom of the heavens, for thou hast saved me from want caused by poverty, and from falling into sin; for I have thought that I shall be able to get my third and fourth daughters married." And then Saint NICOLAUS drove out the Satans,

which were many, from the man, and from the trees wherein they dwell and lead men astray. And this saint healed many sick people, and he pronounced a blessing over a little bread, and satisfied very many people therewith. And they took what was left of that bread, and they found that it was far more [fol. 94*a* 2] than it was originally. Before he was made a bishop he saw a vision wherein he himself seemed to be seated on a great throne, having with him the vestments of the honourable priesthood, and a shining man said unto him, "Put on these vestments and sit upon this throne." And on another night he saw our Lady MARY giving unto him the vestments of the priesthood, and our Lord Jesus Christ gave him the Gospel. When the Bishop of the city of MÎRÂ died, the angel of the Lord appeared unto the Archbishop of the city of Rômê, and spake to him about Saint NICOLAUS, and told him his name, and described what manner of man he was. When the archbishop woke up he told the bishops what he had seen, and they all believed that vision, and knew that it was from the Lord Jesus Christ. And he took Saint NICOLAUS and made him Bishop of the city of MÎRÂ. After a few days DIOCLETIAN the infidel and idolator began to reign, and he arrested many believing men. When he heard the report of this saint, he seized him and tortured him severely for many years; and our Lord Christ strengthened him, and enabled him to endure, and He protected him against the torture, and raised him up sound and unharmed. When DIOCLETIAN was tired of torturing him he cast him into the prison house, and God gave him strength and protected him so that he might become a mighty branch of the tree of the Faith. And he remained in prison until God destroyed DIOCLETIAN [fol. 94*a* 3] and made CONSTANTINE the Just to reign. And CONSTANTINE brought out all the confessors from the prison houses, and with them was Saint NICOLAUS, and he returned to his country in peace. And he continued to teach the True Faith to all the people, and he urged them to be strong, until the assembling of the General Council of the Three Hundred and Eighteen Bishops in the city of Nicea; and this father was one of them, and he rebuked ARIUS and cast him out. And having finished his fight and

guarded his flock Saint NICOLAUS departed to God, having sat on his episcopal throne for more than forty years; and all the days of his life were eighty years. Salutation to Saint NICOLAUS.

And on this day TALÂSĔS and 'AL'AZÂR (LAZARUS) became martyrs. This TALÂSĔS was a man of Babylon, of the province of Nineveh. And SAPOR, the King of Persia, said unto him, "Worship fire and sacrifice to idols." And TALÂSĔS said, "I worship the Lord my God, and to Him I offer up sacrifice." And SAPOR commanded his soldiers to bring all the instruments of torture in order to frighten TALÂSĔS, and when he was not afraid of his terror SAPOR commanded them to beat him with one hundred stripes, [fol. 94*b* 1] and for a long time, and he said unto him, "Offer sacrifice, TASLÂS (*sic*), so that thou mayest have rest from the torture"; and TASLÂS (*sic*) said unto him, "I do not know (*i.e.* feel) thy torturing, for my God delivereth me [from it]." And SAPOR commanded them to beat him with another hundred stripes, and they fixed bandages over his eyes and they beat him with seventy stripes—until he made no answer, and then they cut off his head with the sword. Then they brought out 'AL'AZÂR (LAZARUS), and SAPOR, King of Persia, said unto him, "Sacrifice to the gods"; and when he refused to worship and to offer sacrifice to the gods, they cast him into the fire forthwith. Thus they finished their martyrdom nobly. Salutation to TASLÂS (*sic*) and to 'AL'AZÂR (LAZARUS).

And on this day also died Saint SÛRSET. This holy woman was a daughter of one of the nobles of Constantinia, and they betrothed her to the son of a nobleman. When she heard this she said unto her father, "Permit me first to go and worship in the sanctuary, the place of my conversion; God's Will be done!" And her father said unto her, "Go first to thy bridal bed, and when thy marriage is consummated go with him (*i.e.* thy husband) and fulfil thy vows." And she said unto him, "I made a covenant with God that I would pray in that holy place as long as I was [fol. 94*b* 2] a virgin, and if I falsify my

words a punishment from God will come upon me." When her father heard this he sent her away with guards, and handmaidens to minister to her, and he gave her the sum of three hundred *dînârs* in gold to give away in alms. When she arrived there (*i.e.* Jerusalem ?) she went round to all the holy places, and when she came to the monastery of the Egyptians she found an old monk dressed in sackcloth, and she told him everything which was in her heart; and he said unto her, "God's Will be done!" And when her attendants were ready to go, she went into a secret place and wrote a letter to her father, saying, "I have offered myself to God. Seek me not for thou wilt not find me." And she tied up the letter with her clothes, and placed it with her baggage, and she made her attendants think that she was going with them. And whilst they were going on in front bearing her baggage, she said to a slave, "I wish to pray in the shrine of GOLGOTHA before our departure." And he said unto her, "[The others] have gone on before us, how canst thou travel alone?" And she said unto him, "What hath it to do with thee? I will go by myself and come back." Then she took her handmaid and went into the shrine of GOLGOTHA, and she said unto her slave, "Wait here for me a little"; and then she went away by herself. And she came to that old monk, and when he saw her he rejoiced, and she cast herself down at his feet, and she gave him the three hundred *dînârs* for the poor, and she asked him to make her a nun. Then he rose up and prayed, and he arrayed her in the garb of the nun, that is to say sackcloth, and he prayed over her, and he helped her to follow the way of God. And she entered [her] cell when she was eighteen years of age, and she dwelt therein for seven and [fol. 94*b* 3] twenty years, without seeing the face of a man. Now it happened that there was a certain monk, whose name was SILAS, who was a fighter, from the country of Caesarea, who had a friend who was a pilgrim and a man of the desert, and he lived in the caves of ḲALMÔN. And at each festival SILAS used to visit him, taking a little food [with him], and he was blessed by him. And when Easter came SILAS took a few loaves of bread, and went to seek his friend according to his custom, and he could not find him. And when he was tired

of searching for him, and was wandering about over the mountains and hills, he found the footprint of a man, and he followed the footprints and found a small cave, and he said, "Bless me, O saint!" And there was none who answered. And he went inside the cave and found a monk fasting, and each bowed to the other and asked for his prayer. And the monk of the cave said unto him, "It is meet that thou shouldst pray for me, for thou art a priest." When SILAS heard this he was astonished [and he wondered] how the man knew his secret. And he meditated in his heart, saying, "Is it a woman or a eunuch?" Then she revealed unto him all her story, and he brought her food, but she would not eat, and she died, and he buried her in her cell. Salutation to the lady SÛRSET.

And on this day also died Abbâ ṬĔWÂSHÎ. This holy man was a eunuch from his youth, and he became a monk in a certain monastery and he fought the spiritual fight therein for many days. One day as he was going to Alexandria [fol. 95*a* 1] he found a woman weeping, and when he asked her [why she was weeping] she said unto him, "I am a Jewess and I wish to become a Christian." And he took her with him, wishing to do good to himself, and not to receive punishment from God, and he baptized her with Christian baptism. And he began to go about with her in the bazârs and received alms, and the men of Alexandria were scandalized, for they thought that she was his wife. And they seized him and brought him before Abbâ JOHN, the merciful, and they said unto him, "Behold here is a man who is disgracing the monks. Order [thy servants] to beat them and to separate them, and let the monk be put in fetters." And Abbâ JOHN dreamed a dream, and he saw in his dream that monk who was shewing him his lacerated back, and the monk said unto him, "Why dost thou lacerate my back without any offence on my part?" When Abbâ JOHN awoke he commanded them to bring the monk to him, [and they did so], and he commanded them to strip off his tunic so that they might see his back, and by the Will of God his raiment dropped down and he found that he was a eunuch. And Abbâ JOHN wept and removed from their offices those men who had brought

him and beaten him, and he prohibited them the Eucharist for three years. And he wished to give the eunuch one hundred *dînârs*, but he would not accept them from him; and Abbâ ṬĔWÂSHÎ departed to his monastery and died fighting strenuously as it were to-day.

And on this day also are commemorated the deaths of MÎLÂSĔS and TÂWFYÂ.

Salutation to PAUL who lived in the desert and despised earthly riches. [This and the preceding paragraph are wanting in the Bodleian MS.]

## XI. TÂKHSHÂSH

[fol. 95*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ BAKÎMÔS. This holy man was a man of the city of FÂS, in the province of MAṢÎL, in the north of Egypt; and when his days were twelve years he guarded and shepherded his father's sheep. And the angel of the Lord appeared unto him in the form of a young man, and said unto him, "Wilt thou come and go with me, and become a monk?" And he said, "Yea"; and the two agreed together, and they rose up and went to the desert of SCETE. And they found three old monks [there], and Abbâ BAKÎMÔS dwelt with them for four and twenty years, when the old men died. And after this Abbâ BAKÎMÔS went a long journey into the desert, a distance of three days. And Satan appeared unto him in the forms of wild beasts, and pigs, and serpents, and they opened their mouths to seize him, and they surrounded him, and he knew by the Holy Spirit their intent; and he blew out breaths at them in the might of God, and they were scattered. Then again he found a valley and he lived in it for three years fasting a week at a time, and at the end of the week he would fill his hand with dates from that valley and eat them, and drink a little water. And he prayed two thousand four hundred prayers during the night and two thousand during the day; and his prayer was "Our Father, which art in heaven." And for

a period of four and twenty years he fasted forty days at a time, and at the end of the forty days he would eat. On one occasion he fasted eighty days, and at length his skin became stretched tightly over his bones; [fol. 95*a* 3] and straightway the angel of the Lord brought him bread to eat, and water to drink. And he lived for many years, and that bread and that water did not come to an end until he died. And the angel of the Lord God appeared in a vision of the night to Saint Abbâ BAKÎMÔS, and commanded him to return to his city. And he rose up and departed and came to the outskirts of his city, and he built himself a small cell there, and he dwelt therein alone; and he was a refuge and a harbour unto everyone who came to him, and the good hope of all men. And they dwelt there and were comforted by him and his doctrine, and they emulated his service, and his righteousness, and his spiritual fightings. And one day the angel of the Lord lifted him up and brought him to the land of the Euphrates (?), for the people had transgressed and had gone out of the way of righteousness, and he converted them all to the True Faith, and returned to his cell. And one day as he was going through the city carrying some baskets to sell in order to obtain food, the weariness of the road overcame him, and he set down the baskets and sat down himself to rest a little; and the power of the Lord lifted up him and his baskets and carried them where he wished to be. And at that time Abbâ SÎNÔDÂ (SHENUTI) saw an exceedingly high pillar made of pearl-stone, and he was astonished, and said, "What is this great pillar?" And the angel of the Lord appeared unto Abbâ SÎNÔDÂ (SHENUTI) and said unto him, "This is Abbâ BAKÎMÔS." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and walked on his feet until he came to the city of Abbâ BAKÎMÔS—now up to that time he had never seen him—and when the two men met they embraced each other. And Abbâ BAKÎMÔS wished to cook a little [food] for the morning, and he said to Abbâ SÎNÔDÂ (SHENUTI), [fol. 95*b* 1] "Take this pot and go, and draw water, and fill it, and bring it to me." And straightway Abbâ SÎNÔDÂ (SHENUTI) rose up, and lifted the pot upon his shoulder, and he drew water, and filled it, and brought it to him, and he found the food boiling and cooked. Then he

knew that the man was Abbâ BAKÎMÔS, and he saluted him a second time, and embraced him, and then he told Abbâ BAKÎMÔS that he had seen a vision concerning him; and he abode with him for a few days. One day when the two of them were walking together, they found the head of a dead man, and Abbâ SÎNÔDÂ (SHENUTI) tapped it with his staff, saying, "Rise up, O dead man, that thou mayest tell me and make me to know what thou hast seen." And God commanded the soul of the dead man, and the soul returned to the skull, and became a body, and the man rose up from the dead. And the dead man did homage to them and told them everything about Sheol, and about those who are punished therein, each in their degree, and he told them about himself and that he was a pagan. And he said unto them, "Below with us there are some men who were Christians and who believed in the Name of Christ, but who did not perform His commandments, and who walked in the ways of the Gentiles, and who dwelt in the uncleanness of the pagans." And the saint said unto him, "Lie down now and sleep"; and the dead man turned and lay down as he was at first. Then Abbâ SÎNÔDÂ (SHENUTI) embraced the blessed Abbâ BAKÎMÔS, and they returned to his mountain. And when the time of the departure of Saint Abbâ BAKÎMÔS drew nigh, and he was about to leave this world, he called his ministrant who was with him, and informed him about the time of his death; and he commanded him to bury his body in the place wherein he then was. And he became a little sick with the sickness of fever, and he saw the companies of the saints coming to him, [fol. 95*b* 2] and straightway he delivered up his soul into the hand of God; and the angels took it, and they sang as they went before it until they brought it to the Jerusalem which is in the heavens. And all the days of the life of Abbâ BAKÎMÔS were seventy years; twelve years he lived in the world, and eight and fifty years he passed in the strenuous spiritual fight of the ascetic life. Salutation to BAKÎMÔS.

And on this day also are commemorated Saint BARTHOLOMEW the bishop, and BAṬLÂN the martyr. Salutation to our father BARTHOLOMEW.

Salutation to thy birth, O THEODORE of the joyful face, who wast like a good fruit springing from a good tree. [This paragraph is wanting in the Bodleian MS.]

## XII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent him to the city of Babylon, and he was the fourth person with the Three Children, ANANIAS, AZARIAS, and [fol. 95*b* 3] MISAEL, in the fiery furnace, when NEBUCHADNEZZAR, the King of Babylon, threw them into it. And the flames rose up to a height of nine and forty cubits and consumed those who attended to the fire. And MICHAEL beat out the fire with his staff, and extinguished it round about the Three Children and delivered them, and [the fire] did not touch them. And he made the inside of the furnace to be as cool as the dew at the dawn of day, and in it they praised God, saying, "Blessed be the Lord God of our fathers! Praised and exalted is He for ever." And MICHAEL prophesied seven times that after seven hundred years Christ should be born; and after this the Three Children praised God, saying, "Let every servant of God praise God." And he prophesied seven and thirty times that Christ should live upon the earth three and thirty years, and for this reason our Fathers the Apostles ordained that people should celebrate the festival of MICHAEL the archangel. Salutation to MICHAEL.

And on this day also died Abbâ SAMUEL of WÂLDĔBBÂ. The name of the father of this holy man was STEPHEN, and the name of his mother was 'AMMATA MÂRYÂM; they were people of good family and they took this holy man to the country of 'AKSÛM, and when he grew up they taught him the Books of the Church. Then when his father and mother died he went to DABRA BANKÔL, to Abbâ MADKHÂNÎNA ĔGZÎ'Ĕ,

and he put on the garb of the monastic life, [fol. 96*a* 1] and he dwelt there and fought the fight with fasting and with prayer. He ate nothing except withered and decayed herbs, and his drink was water, and he became the servant of the monks, in the grinding of corn, and the drawing of water. And as he found it irksome when his kinsfolk came to visit him, he departed to another place. And he devoted himself to fasting, and to standing up, and to prostrating himself so strenuously that at length he crushed his feet (*i.e.* became flat-footed). Thence he departed to the desert, and he ate no food whatsoever for forty days and forty nights. And the lions, and the leopards, and all kinds of terrifying wild beasts came to him, and bowed down before him, and licked the dust at his feet. One day as he was going along the road he arrived at a valley (or river) which was full of water. Now he had with him a book and some fire, and making a prayer he entered the water, and although it engulfed him and the current dragged him down, yet by the power of God having forced himself across to the opposite bank, he found that the fire was unextinguished, and the book uninjured. And Satan used to try him with phantoms of every kind of wild beast, but he was not frightened because his mind was bound up with confidence in his God. And as Abbâ SAMUEL was praying our Lord Jesus Christ came to him, and sealed his whole body and each limb thereof with His spittle, and he became filled with power. And from that day he bound his feet with fetters, and wore sackcloth. And he thrust all his limbs into water, and he recited the Psalms of DAVID five times [each day], and he scourged his back with stripes innumerable. And the lions used to peer into his cave like sheep, and of some he used to stroke their bodies, and of others he used to dress their wounds, and pluck out the thorns from [their paws]. And then many disciples attached themselves to him, and of these the first was Abbâ ZARÛFÂÊL. One day [fol. 96*a* 2] Abbâ SAMUEL met Abbâ GABRA MASḲAL, of DABRA LAGGÂSÔ, (now they had never seen each other before,) and they passed the day in describing the great works of God. And at the time for supper, when they were making their prayers, a table came down to them from heaven, and they ate and gave

thanks to God. Then one day he met a certain monk from the desert, and when they began to talk about the Mysteries which God had made for them, Abûna SAMUEL said, "Behold, for twelve years I have been standing in the heights and censing the throne of God with the Four and Twenty Priests of heaven." And when he went in and was consecrating the Offering, there came down to him bread and a chalice from heaven; and when he was reading the Praises of our Lady MARY, he was lifted up off the ground to the height of a cubit, and our holy Lady, the Virgin MARY, came and gave him a precious stone which shot out light from it, and some pure incense. And when the time of his departure drew nigh MICHAEL the archangel came unto him, and he caught him up on his wings and shewed him all the delights of the heavenly Jerusalem. And he brought him before the throne of God, and Abbâ SAMUEL received from him the promise concerning the man who should invoke his name or celebrate his commemoration. And when he returned to his bed he told his disciples everything which he had seen, and then he died in peace. Salutation to Abbâ SAMUEL.

Salutation to the gathering together in one place of the Sixty [fol. 96*a* 3] Bishops who were against BĔNÂṬĔS (or BEṬNÂS).

And on this day also are commemorated Abbâ KHADRÊ (HYDRA) of DABRA 'ASWÂN, and Saint JOHN the confessor. Salutation to KHADRÊ.

And on this day also took place the assembling of the General Council of the Holy Bishops, and priests, and deacons in the city of Rômê in the first year of the reign of DECIUS, the infidel, when CORNELIUS held the office of Archbishop of the city of Rômê, and DIONYSIUS was Archbishop of Alexandria, and BANDĔYÔS (FLAVIANUS ?) was Archbishop of Antioch, and GERMANUS was Archbishop of Jerusalem. And this Council was assembled because of BĔNÂṬĔS (or BEṬNÂS, NOVATUS ?), a priest of SEḤET (SCETE) who said, "He who denieth Christ in the time of persecution shall not be accepted

when he repenteth; and he who hath fallen into fornication shall not be accepted when he repenteth." And CORNELIUS rebuked him for this, once, and a second time, and a third time, but he would not accept the rebuke. And there gathered together against him Sixty bishops, and Eighteen learned priests, and scribes, and Forty learned deacons of the city of Rômê, and they disputed with BĔNÂṬĔS (NOVATUS ?) concerning this matter. And the pretext which he put forward for his views were the words of PAUL the apostle in his Epistle to the [fol. 96*b* 1] Hebrews (vi, 4–6), "If they have received the light, and have tasted heavenly grace, and have received the grace of the Holy Spirit, and if they have fallen into sin they cannot be renewed by repentance a second time." And the Fathers replied to him, and explained the matter to him, saying, "Paul the apostle doth not say this concerning the man who repenteth, but concerning the man who is baptized with Christian baptism each time he falleth into sin. And concerning such a man the apostle goeth on to say, 'Shall their head, the Son of God, be crucified a second time, and put to shame by them?' The apostle maketh known that the Cross could only be [found] once, but that repentance can be found at all times. And if a man hath fallen through denying Christ, or through sin, is he not to be accepted through repentance?—as thou sayest, Was not the repentance of DAVID accepted? And was not the repentance of PETER, who denied our Lord Jesus Christ, accepted? And did not God give him the grace of the Holy Spirit, the Paraclete? And did He not set him over His rational flock? And shall everyone who hath been baptized by his hand be not baptized again, but, according to what thou sayest, perish? This is great folly. Our Lord Jesus Christ hath placed repentance so that it may be found by everyone who hath denied the Faith, or who hath fallen into sin. Depart from this unclean opinion, O BĔNÂṬĔS (NOVATUS ?), and repent of it, and be not the enemy of God and of thyself, and the enemy of all mankind." But he would not turn from his evil opinion, and he would not accept the words of the whole Council of holy Bishops; and the bishops anathematized and excommunicated all those [fol. 96*b* 2] who believed in his words.

Salutation to ANICETUS and his company who finished their martyrdom by fire.

And on this day also Saint ANICETUS became a martyr in the days of DIOCLETIAN, the infidel emperor. When this martyr ANICETUS saw the tortures which the emperor inflicted on the believers in order to terrify them, he rose up from among them with a bold heart, and reviled the emperor. When the emperor heard him, he commanded his soldiers to bind him with fetters, and to keep him under guard in the theatre, and to let loose a fierce lion upon him; and when the lion came up to him he stretched out his right hand, and the lion licked the face and cheeks of Saint ANICETUS. When DIOCLETIAN saw this he commanded them to cut off his head with the sword, but when the executioner had drawn his sword, he trembled and was unable to wield it. And they threw ANICETUS on to the wheel under which was spread out a layer of red-hot coals, and they placed him under the wheel so that his soul might be broken quickly; but God delivered him from these tortures uninjured. And then they threw him into a cauldron in which lead was boiling, and whilst the people were looking on, the angel of the Lord came and plucked him out of the cauldron, and set him before DIOCLETIAN. And when PHOTINUS saw this miracle, he rose up naked and embraced his brother ANICETUS, and he cursed the tyrant, saying, "O disgraceful one, how wilt thou conquer my brother?" [fol. 96*b* 3] When DIOCLETIAN heard this he commanded his soldiers to put collars of iron on their necks, and fetters on their feet and to carry them off to the prison house. Then he commanded them to bring them out and to scrape their bodies with iron combs until their flesh was torn into strips. And he also commanded them to take them into the theatre and stone them with stones, but the saints remained uninjured, and they also beat their sides and backs with whips, and threw salt on their wounds; and they also cast them into the furnace of the baths which had been heated for three days, but it was to them like unto cool dew, and when they opened the bath chamber they found them in converse concerning the great things of God. When the tyrant saw this

he was exceedingly wroth, and he commanded them to heat a furnace until the flames came out of the top of it, and therein they cast the righteous martyrs. And standing up in the furnace they prayed for a long time, and they made the sign of the Cross over their faces in the Name of the Father and the Son and the Holy Ghost, One God, and they delivered up their souls into the hand of God. And their bodies lay upon the burning coals from the second until the seventh (or sixth) hour of the day, but they were unharmed, and the hair of their heads was not singed. When it was night certain believing men took the bodies and swathed them for burial in a manner befitting their honourable rank, and they buried them in a beautiful tomb, and signs and wonders appeared through them. Salutation to ANICETUS and PHOTINUS.

[fol. 97*a* 1] And on this day also are commemorated 'EUSÎS (AUSIS) the martyr, and Abbâ ANTONIUS, and JOHN the confessor and teacher from Rômê.

## XIII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BAṢNÔFRĔYÔS (PARSNUPHIS) became a martyr in the days of the Muslims. This blessed man became a monk in the church of GABRIEL the archangel, in the city of MĔSR (CAIRO), on the banks of the river [Nile], and he fought a great fight therein, and he disputed with the Muslim Shêkhs concerning the True Faith, and he made manifest to them the Godhead of our Lord Christ. And because of this the Muslims were wroth with him, and they tortured him severely, and cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to BEFSÛFYÔS (*sic*).

And on this day also died Saint ABRACIUS. This saint was a man of Upper Egypt, and he put on the garb of the monastic

life when he was twenty years of age, and he fought a great and a good fight. And when Satan grew tired of setting himself in opposition to him [secretly], and of being overcome when he fought him, being unable to effect anything [fol. 97*a* 2] against him, he came to him openly, face to face, and said unto him, "There are left unto thee of thy days fifty more years," wishing by these words to cast the saint into despair. And the holy old man answered and said unto him, "Thou hast made me sorrowful; I was thinking that I had another hundred years to live, and therefore I was aweary. But if it be truly as thou sayest, it behoveth me to fight before I die." And then he fought strenuously and increased the strictness of his ascetic life, but he died that same year and departed to God; and he ended the seventieth year of his life still fighting. Salutation to ABRACIUS.

And on this day also Saint ḤANNAH conceived our holy Lady the Virgin MARY, the God-bearer. Salutation O blessed ḤANNAH to thy conception!

And on this day also died the holy father MICHAEL, the desert monk, of DABRA ḲALMÔN. [fol. 97*a* 3] Salutation to MICHAEL, the desert monk and priest.

And on this day also is commemorated Abbâ MAḲÂRÎ (MACARIUS), who fed upon partridges. This father MAḲÂRÎ (MACARIUS) sought from his youth to follow the Living God, and he learned the Books of the Church, and he knew that this fleeting world would come to an end, and that there was a reward for the just and a punishment for sinners. Therefore he forsook the world and became a monk in a monastery. Thence he went forth into the desert, a journey of ten days, and he came to a monastery about which there was nothing except roots and partridges; and water in abundance was there. And straightway he pondered and said, "If I go out into the fields after the partridges my labour and my prayers would be in vain, for I have, since I am alone by myself, no one to come to my help. And as for him who saith, 'Thou shalt not eat flesh,'

is it not the flesh of thy neighbour [to which he referreth] in derision? And God knoweth that I have nothing else to eat except these [partridges and roots]." And from that day he began to net the partridges, and each day he netted one and cooked it with herbs, and thus fed himself with what God had given him, and he drank of the water there and gave thanks; and he prayed, and made supplication to God, and kept vigil all the night. And he continued to do this for many years, and he never heard the voice of a man, and he never saw the face of a man, and he never spoke to a man, and he neither reviled nor abused anyone; and he used to say, "Satan only maketh his appearance with man." And after this a certain monk from Constantinia came to the place where Saint MAḲÂRÎ (MACARIUS) was living, seeking [in] the [fol. 97*b* 1] desert [for him]. And when he saw Abbâ MAḲÂRÎ (MACARIUS) netting the birds he could not contain himself, but he made haste to slay his brother with calumny. And the [monk from] Constantinia came to the archbishop, and he went in to tell him everything which he had seen, [saying], "I went into the desert to look for the caves [of the monks], and there I saw a monk living by himself and netting birds so that he might eat flesh, and so disgrace us when the people saw what he was doing." When the archbishop heard these words he sent away that monk with a messenger so that he might know all that had happened, and find out if what the monk who had gone to him had told him was true. And before the two men had arrived, and whilst they were still on the road, Abbâ MAḲÂRÎ (MACARIUS) went to net partridges according to his wont, and he netted three birds in one net. And he thought, saying, "Hath God given me these [three] birds to try me? Hath not my belly been satisfied (or filled) up to this day? [They must be] for others, but I have never seen any man in this desert." Whilst he was thus thinking the two monks who had been sent by the archbishop arrived, and when he saw them, he rejoiced, saying, "I thank Thee, O God Who hast given me food for Thy servants, Thou knowing well my poverty." And they nodded to him as he brought the table towards them, and he said unto them, "Take, O my brethren, and sit down (?)." And he seized his vessel and ate

silently and without a word until he had finished, according to his wont, and he finished without a word. And the two monks refused to eat, and they said unto him, "We do not eat flesh for we are monks, and there is laid upon us the prohibition to eat flesh." [fol. 97*b* 2] And Abbâ MAḲÂRÎ (MACARIUS) left them and did not force them, and he took the birds which he had cooked and blew upon them three times, and they flew up into the air and went back to their nests as if they had never been netted. When the two monks saw this miracle they bowed down before him and said unto him, "Forgive us, O holy one of God; we have sinned and gone astray concerning thee." And he said unto them, "It is God Who shall forgive you your sins, for I am a sinner"; and when they saw this they marvelled and went back to their country and related all the miracles of the saint which they had seen. And the archbishop heard this, and, wondering, he went to the emperor and said unto him, "Behold, a righteous monk hath been found in our days, come, let us go to him so that we may receive his blessing." And the emperor rose up with his soldiers, and with him were the archbishop, and bishops, and priests, and deacons, and when he came nigh unto him, an angel took the saint and lifted him up to carry him to the Country of the Living; and when the emperor saw him going up he said unto him, "Bless us, O saint of God, and speak one word unto us." And the saint said unto them, "Let your tongues fast from the words of calumny. If a priest doth not learn from books, overmuch pride and boasting will not come upon him; and if a monk doth not learn too much, arrogance will not come to him. Love ye one another, and God be with you all." And thus saying he ascended before them. Salutation to MAḲÂRÎ (MACARIUS).

[fol. 97*b* 3] And on this day also are commemorated ABRANICUS the martyr, and ḤÔRASAFÔN, and CORNELIUS the governor, and WARḲTĔPÔS (or WARṬEPÂLÂ), and 'ARFRÂ (or FEFRÂ).

Salutation to RÛFÂ'ÊL, the healer-angel. [This salutation is wanting in the Bodleian MS.]

## XIV. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD.

On this day Saint SIMON, who was from the city of Upper MANÛF, in the north of Egypt, became a martyr in the days of the Muslims. This holy man used to dispute with a certain Muslim Shêkh, and he overcame him in argument. And that Shêkh went and laid information against him before the Chief Shêkh, and he said unto him, "This man hath cursed the Muslim Faith." And the Muslims seized SIMON and tortured him severely, and then they cut off his head with the sword and he received the crown of martyrdom in the kingdom of the heavens. Salutation to SIMON.

[fol. 98*a* 1] And on this day also Saint Abbâ BĔḤÛR and Abbâ MÎNÂS, the old man, became martyrs.

And on this day also Saint MARHAMNÂM (or MARMEHNÂM), and his sister SÂRÂ, and his twelve slaves became martyrs. The father of this saint was the King of ATHÔR (ASSYRIA), and he worshipped graven images, the names of which were BÊL and BÂBÊL (*sic*); and his mother was a Christian. And this Saint MARHAMNÂM asked his father for permission to go out into the desert and hunt wild beasts, and his father having given him permission he [made ready to] set out with his forty slaves, and mounted on horses, and he came to his mother [before he departed] and said unto her, "I am going to hunt wild beasts"; and his mother said, "May the Lord God of heaven and earth bless thee." And as he journeyed along he came to Mount MAḲLÛB, and he sojourned there. And during the night the angel of the Lord called to him and said unto him, "MARHAMNÂM, MARHAMNÂM, rise up and ascend this mountain, and thou shalt see a man whose name is MATTHEW, and he shall speak unto thee the word of life." And on the following day, when he had gone up into the mountain, he found Abbâ MATTHEW who was dressed in a hairy skin like a sheep; and when MARHAMNÂM saw him he was afraid. And Saint

MATTHEW said unto him, "Draw nigh unto me, O my son, for I am a man like thyself and the property of God." And MARHAMNÂM said unto him, "My father, is there any other god besides the gods?" And Abbâ MATTHEW taught him the whole of the Faith of God, down to the Birth [fol. 98*a* 2] of Christ, and His Death, and His Resurrection, and the reward of the righteous and recompense of sinners. And MARHAMNÂM said unto him, "O my father, my sister is a leper from the crown of her head to the sole of her foot, and if thou canst heal her in the Name of thy God I will believe in Him." And Abbâ MATTHEW said unto him, "Come, get thee down and I will heal her." And Saint MARHAMNÂM in going down from the mountain left Abbâ MATTHEW on the road, and when he came to his mother he told her everything; then he took his sister and carried her to Abbâ MATTHEW. And when the saint saw them [coming] he made a long prayer to God, and smote the earth and made a mark in the form of the Cross upon it, whereupon a spring of water bubbled up, abundant as a river. And he made the brother and sister to go down into the water, and he laid his hand on their heads, and baptized them in the Name of the Father and the Son and the Holy Ghost, and their forty men who were with him; and he administered to them the Holy Mysteries, and straightway his sister was healed of her leprosy. And he admonished them and strengthened them in the Faith of our Lord Jesus Christ, and shewed them how that He had accepted for their sakes all the pain and the buffeting which should have come to them, and found them, and dismissed them in peace. And when Saint MARHAMNÂM arrived home he went to his mother, but he neither went to his father, nor to the house of the gods. When the king heard this he was wroth, and he commanded [his soldiers] to beat him, and Saint MARHAMNÂM departed with his sister, and his soldiers, and went up into the mountain, the name of which is "ḲASR," and sat down there. When his father heard this he sent his chamberlain to them with glorious apparel, and the royal crowns, and [commanded them] to say unto his son, "Take my kingdom." When Saint MARHAMNÂM saw them he was furious with them, and he said unto them, "I am seeking the

kingdom [fol. 98*a* 3] of my Lord Jesus Christ which neither groweth old nor perisheth." When his father heard this he was very wroth, and he commanded his soldiers to slay his son's slaves first of all so that he might frighten his son, and make him come back to him; and if he was not afraid, and did not come back, they were to kill him and his sister. When Saint MARHAMNÂM heard this he prayed and entreated God to give him all his desire; and a voice came, saying, "I have heard thy prayer and I have given thee thy heart's desire." And straightway the officer cut off the heads of the saints with the sword, and cast them into a pit. And they brought much wood so that they might burn the bodies of the saints with fire, but they could not find them because God had hidden them. And when the soldiers saw that the sun became dark, and the earth quaked, they were afraid and fled. And Satan entered into the heart of SANÂKARÊM, the King of ATHÔR (ASSYRIA), and he cried out like the swine. When the mother of Saint MARHAMNÂM heard that her husband was mad, she sent for Abbâ MATTHEW, and made him come, and she told him about the king. And when Abbâ MATTHEW had prayed over some oil and anointed him therewith, Satan went out of him in the form of a pig. And the king believed in the Faith of our Lord Jesus Christ, and Abbâ MATTHEW baptized him, and his wife, and all the men of his royal city. And he commanded his people to build a church in the name of our holy Lady, the Virgin MARY, the God-bearer, and to distribute money in alms among the poor and needy, and they did as he commanded. Then the mother of Saint MARHAMNÂM made forty coffins of costly stone, and she collected the bones of those forty soldier-martyrs, [fol. 98*b* 1] and put each [group of bones to its coffin]. And she also made two coffins of crystal for her children, and she put [their bodies] in them, and laid the coffins in the church which she had built. And through their bodies innumerable signs and miracles took place. Salutation to MARHAMNÂM who traversed the desert in search of the Faith of Christ. Salutation to the Forty Soldiers who suffered with MARHAMNÂM, and to SÂRÂ his sister. Salutation to the Seventeen Thousand men of MARHAMNÂM who fought the fight.

And on this day also are commemorated the one hundred and ninety thousand martyrs who were soldiers of the King of ATHÔR (ASSYRIA), the father of Saint MARHAMNÂM. And after SENÂKARÊM, the King of ATHÔR (ASSYRIA), whom Abbâ MATTHEW baptized, there reigned another king who knew not God. And whilst he was in the country of the Chaldeans he heard that the King of ATHÔR (ASSYRIA) was dead, and that his son reigned in his stead, and that his son was not able to rule the kingdom, and that he had stewards (or administrators), who had lived in his father's days, and that they ruled his kingdom, and that he was young and did not understand the precepts of the kingdom, [fol. 98*b* 2] and that his mother ruled instead of him, and that the stewards held her in subjection. Therefore he gathered together his soldiers and departed to rule over the country of ATHÔR (ASSYRIA). And when the men of the kingdom [of ATHÔR (ASSYRIA)] heard that there had come to reign over them a king who worshipped idols, they gathered together their soldiers and went out to fight [them]. And the servants of the house of SENÂKARÊM, and the servants of MARHAMNÂM who guarded his grave, went out by themselves to fight, and when they fought the King of the Chaldeans conquered them and they fled before him. And the Chaldeans captured the city, and seized the young king and killed him, and his mother also. Then all the men of the kingdom submitted to him, and he reigned over them. And after a few days he gathered together all the men of the country of ATHÔR (ASSYRIA), and he questioned them concerning their Faith, and they said unto him, "We are Christians." And he commanded them to worship idols, and all the people abandoned their Faith and worshipped idols. And the servants of Saint MARHAMNÂM and the servants of his father came, and they said boldly, "We are Christians, and the servants of Christians, and guardians of the tomb of Saint MARHAMNÂM, a work which hath been committed to us, and we will not deny the Faith which our Lord taught us." And the king was wroth, and he commanded his soldiers to slay them all with the sword, and they slew them, and they were in number one hundred and seventy (*sic*) thousand, and were called the "Companions of MARHAMNÂM."

And on this day also died Abbâ GABRA KRĔSTÔS, the sixty-sixth Archbishop of Alexandria. [fol. 98*b* 3] In his days very many signs and wonders [took place]. And behold, he heard concerning a certain church which was built in the name of our holy Lady the Virgin MARY, in the country of 'ANDÂL, and that there was a withered olive tree beyond the doors thereof. And it was said that on the day of the festival of our holy Lady the Virgin MARY, this tree used to put forth leaves, and bear fruit, and that when the festival was ended the tree returned to its former withered state. And because of this Abbâ GABRA KRĔSTÔS the archbishop lifted up his eyes to God, and prayed to Him to explain this miracle to him. And that night the angel of the Lord caught him up and brought him to that church, and he saw that withered tree, and after it had put forth leaves and borne fruit it returned to its former state forthwith; and he told the people what had taken place and they doubted it. And after a few days came the governor of ANDALUSIA, a man whose name was JOHN, and the holy father, the archbishop Abbâ KRĔSTÔS, asked him before all the priests and people, saying, "Is it true, according to what I have heard, that there is a withered olive tree by the doors of the church of our holy Lady the Virgin MARY in the city of ANDALUSIA, and that on the day of the festival of our holy Lady, the Virgin MARY, this tree putteth forth leaves and beareth fruit?" And the governor listened and said unto him, "It is true, my father, for I have been there on the day of the festival of our holy Lady the Virgin MARY, and I have seen its withered state with mine own eyes. And as soon as the [fol. 99*a* 1] sun rose on the day of the festival of our Lady MARY that tree burst into leaf, and blossomed, and bore fruit, and the olives which it produced up to midday were so many that they could not be counted. And straightway the steward of the church went out and took of the fruit, and made olive oil therefrom, and filled the lamps of the church therewith. And the people prayed and finished the office of the Eucharist, and partook of the Holy Mysteries and departed to their districts. And after this the steward of the church and the priests went out and gathered all the fruit on the tree, and afterwards the

people took some of the fruit as a 'blessing.' And the steward and the priests made the olives into oil, and there was sufficient to supply the lamps of the church and for their own consumption until the end of the year. And that same day the tree withered and its leaves dropped off." And when the people heard this they marvelled at the miracle exceedingly, and they glorified God and gave thanks to our holy Lady the Virgin MARY. And in the days of this father a certain man whose name was CYRIL went to the country of Ethiopia, and made pretence to be a bishop. And he sent much money to the King of Egypt, saying, "Command thou the Archbishop, Abbâ GABRA KRĔSTÔS, to send a messenger to appoint me bishop whilst I am in my country Ethiopia, and each year I will send thee much gold as a present." And the King of Egypt summoned Abbâ GABRA KRĔSTÔS to him, and he said unto him, "Send a man on thy behalf to the country of Ethiopia to appoint CYRIL bishop." And the archbishop answered and said unto him, "This is [fol. 99*a* 2] undesirable, unless he cometh here." And the king said unto him, "Do as I have commanded thee," and the archbishop said unto him, "Thy will shall be done." And the archbishop went forth from the king sorrowfully, and he grieved exceedingly about the matter, and he gathered together all the bishops and told them what the king had said unto him; and when they heard it they were exceedingly sorry. And the archbishop prayed and entreated God to deliver him from brotherhood with CYRIL, the Liar. And CYRIL took much money and fled from the country of Ethiopia and came to the country of DÂḤLÛKA, and the King of DÂḤLÛKA seized him and took away all [his money], and bound him in fetters and sent him to the King of Egypt, who shut him up in prison for seven months and after this period cut off his head with the sword. Thus CYRIL died an evil death, and God accepted the prayer of this father. And Abbâ GABRA KRĔSTÔS sat upon the throne of MARK the evangelist thirty years, and he pleased God and died in peace. Salutation to GABRA KRĔSTÔS.

And on this day also Abbâ AMMONIUS, the Glorious, Bishop

of the city of 'AṢNÂ ('EṢNÂ), became a martyr. And when ARIANUS [the governor] came to the city of 'AṢNÂ ('EṢNÂ) he found all the men of the city gathered together to Abbâ AMMONIUS and learning the word of the Faith; [fol. 99*a* 3] and straightway he killed them all. And he seized Abbâ AMMONIUS, and bound him, and took him to the city of 'AṢNÂ ('EṢNÂ), and he pressed him strongly to offer incense to the gods, and to worship them. And AMMONIUS said unto him, "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve. I take no pleasure in your vain and silly fables, and I will not hearken to your words, and I will not look upon your unclean gods, and I will not walk in your ruined temple, and I will neither touch your stinking incense nor your foul offerings." And when ARIANUS the governor saw that the mind of the saint would neither abandon [his belief] nor change, he commanded his soldiers to burn him alive. And Abbâ AMMONIUS asked the soldiers to wait a little whilst he prayed. And he stood up with his hands and feet bound, and he prayed the prayer of the Gospel, and he blessed his city and the men thereof, and all the people who believed on Christ. And he prayed for ARIANUS the governor, and prophesied that he would become a martyr, and he prayed also for the release of his soul; and when he had finished his prayer they threw him into the mouth of the fire, and he finished his good contest. When the fire was extinguished they found his pure body untouched, and they swathed it for burial in costly cloths, and they buried him on the west side of the city of 'ĔNṢNÂ (*sic*), in the fortress which Queen 'AKALU-UBAṬĔRÂ (CLEOPATRA), the daughter of PTOLEMY, had built, and mighty deeds and miracles innumerable were wrought through him there. Salutation to AMMONIUS.

[fol. 99*b* 1] And on this day also died the daughter of the Emperor of Rômê, whose name was NASÂḤÎT, according to what JAMES, Bishop of WASÎM, saith concerning her: "And it came to pass one day whilst I was sitting in the church of our holy Lady, the Virgin MARY, the God-bearer, that I heard a monk knocking at the door of the monastery, and I rose up to

see who he was. And I saw that he had on an old cloak, and that his body was dried up; and his face was muffled up and covered over. And I said unto him, 'Whence comest thou, and whither goest thou?' And he said unto me, 'I have come from the monastery of Abbâ MACARIUS and I wish to pass this night in this monastery, so that I may receive the Offering'; now it was one day from the Sabbath. And I said unto him, 'I cannot open the doors to thee unless thou wilt shew me thy face.' And he said unto me, 'Seek not the sight of my face, for my face is detestable like my sins, and whosoever seeth my face shall see at the same time all my evil works'; and because I refused to [admit] him he wanted to go back into the desert. And then I thought within myself that he might be hungry, or thirsty, and for this reason I opened the doors to him, and I brought him into my abode; and I brought him food, but he refused it, and he said unto me, 'I will not eat before to-morrow, after the Offering.' Then he went into the church, and he stood up in a dark place, and I heard a sound, as it were the sound of [fol. 99*b* 2] angels, repeating the Psalms; and the brethren who were there marvelled. And in the morning the monk sat down on his feet, and did not want to say anything. And we drew nigh unto him that we might ask him to pray for us, and he said unto us, 'How can I possibly pray for you seeing that I am blackened of face and [am laden] with many transgressions?' And when we offered up the Offering he stood up upon his feet, and began to repeat the Book of PAUL, and the Acts and Works of the Apostles. And at the fourth hour he stood up before the altar, and he began to recite the Gospel of JOHN, and he drew back his cowl from his face, and it was impossible to look upon him by reason of the great light which was upon it. And after we had received the Offering, he received, [and we thought that he must be one of] the children of the emperor. And we brought him food, but he would not take it, and he exhorted us to turn away from the lust for women whereby Satan leadeth monks astray. And there was there a certain good old monk who was a Roman by birth, and he said unto me, 'O my father JAMES, this is a woman, and a daughter of emperors, and therefore she hideth her face so that we may not recognize her.' Then

I went to her to adjure her in the Name of Christ not to hide her history from us, and straightway I lost her and could not find her. Five months later there arrived many men who had been sent by the emperor to search for her, and they told us her history, and how she had escaped by night from Rômê, and how they had been searching for her for twelve years and had not found her. And then by the Will of God certain pilgrims told us that she had died on this day [of the month Tâkhshâsh]." [fol. 99*b* 3] Salutation to princess NASÂḤÎT. Salutation to the light which illumined the darkness. Salutation to the Light which was before the world.

Salutation to ARIANUS the priest, and to 'ARKÎSÔS, his God-fearing brother, the sons of GREGORY. [This salutation is wanting in the Bodleian MS.]

## XV. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GREGORY, Archbishop of Armenia, who became a martyr, without the shedding of his blood. TIRIDATES, the King of Armenia, as we have already said, tortured this saint severely because he would not worship his idols, and after he had tortured him he cast him into a dry pit where he remained for fifteen years; and God was with him. And God caused a certain old woman [fol. 100*a* 1] to bring him food every [week], and no one knew how he lived. And the emperor having slain the virgins of 'ARSÎMÂ, and herself also, because he wished to marry her, the bodies of the virgins were cast out on the hills. And when seventy days had passed since they died, the emperor sorrowed for what he had done to them, and more especially for what he had done to Saint 'ARSÎMÂ. Then his friends asked him and said unto him, "Mount thy horse and go forth into the desert and hunt the wild animals, and so remove sorrow from thy heart." And having mounted his horse, he went out into the desert with all his soldiers, and at that same moment Satan mounted the horse and cast the emperor from

it; and the king bit his own body, and the bodies of his attendants. And God changed his appearance and he became like unto the wild boar of the desert, and he continued to go round about in the desert, and he bit everyone he met. And thus also was it with the men of his palace, for Satan mounted upon their horses and there was great dismay and outcry in the palace. All this took place because of the [slaughter of the] holy virgins and of those who were with them. And the sister of the king saw a vision in the night and it seemed as if a man said unto her, "If thou dost not bring up Saint GREGORY from the pit, ye shall never have relief, and never be healed of your sickness." And she told this to every man in the royal palace, and they were in a state of dismay because of this, and they trembled because they thought that he was already dead in the pit. Then they rose up straightway and went to the pit, and they let down a rope into the pit to see if he was still alive, and they cried out to him to hang on to [fol. 100*a* 2] the rope which they had thrown to him. And he seized the rope which they had thrown down to him, and grasped it tightly with his hands, and straightway they pulled him up, and lifted him up out of the pit; and they washed him, and arrayed him in new apparel and they mounted him on a mule, and brought him into the royal palace. And GREGORY asked them questions concerning the bodies of the holy virgins, and they guided him and brought him to the place where the virgins were, and he found that they had been preserved from the wild beasts of the desert and fowl of the heavens. And he commanded [the king's servants] to build for them a beautiful tomb which should be worthy of them, and he laid them therein with great honour. Then the people asked him to heal the king, and to drive out from him the Satan of which he was possessed. And the saint had the king brought, and he said unto him, "Wilt thou turn from thy evil works?" And the king made a sign of consent with his head. And the saint prayed over him, and he cast out the Satan from him, and his heart (*i.e.* senses) returned, and his appearance became what it had been originally; but God allowed some traces of the claws of the wild boar to remain in the nails of his hands and feet, so that he should not become

haughty again, and he was submissive and humble. And the saint also healed all the men of the royal palace, and cast out the Satans from them. And then he commanded them to gather together all the men of Armenia, and he gave them a Canon, and commanded them to fast every eighth day; and they did as he commanded them. And he continued to exhort them, and to teach them the way of God, and concerning the Incarnation of our Lord Jesus Christ. And they all hearkened unto him, small and great, and this is the origin of the belief of the Armenians in Christ. And they asked Saint GREGORY [fol. 100*a* 3] to baptize them with Christian baptism, and he said unto them, "It is not seemly for me to do this, for I am not a priest." And they sent messengers to the country of LÛNYÂ, and they wrote letters to the Emperor HONORIUS, and informed him that they had turned to God, and asked him to appoint GREGORY their archbishop; and they asked the Archbishop of Rômê also, who was in those days Saint LAWĔNDĔYÔS. And with their letters they sent many gifts for the Emperor HONORIUS, and Saint GREGORY also was with them. And their messengers came to the emperor, and to the archbishop, and they read their letters to the emperor and to the archbishop, and the emperor and the archbishop rejoiced because the men of Armenia had turned to God, and they appointed GREGORY Archbishop in the country of Caesarea, and they sent him back with great honour to TIRIDATES, the King of Armenia. And when Saint GREGORY arrived in the country of Armenia the people rejoiced with a very great joy because of his coming to them. Then he built them a beautiful church in the name of our Lady MARY, and he corrected the Faith of all their churches. And then the blessed GREGORY finished his course nobly, and he died in peace. Salutation to GREGORY who lived in a pit for three (*sic*) years, and suffered torture through the cold of the night, and the heat of the day.

And on this day [fol. 100*b* 1] also died Saint LUKE of the pillar. Salutation to him who fought the spiritual fight in iron fetters, and slew MASTÊMÂ (*i.e.* SATAN), and who fasted six days in each week.

And on this day also YEMSÂḤ became a martyr. Salutation to Abba YEMSÂḤ.

And on this day also became holy martyrs ḤERWÂG, ANANIAS, KÂZÎ from the city of AKHMÎM; and SANSARÂDÎN and 'AWGÂNYÔS (EUGENIUS) from the city of GÂWER; and on this day MIRIAM, the sister of AARON, is commemorated. [This paragraph is given under Day XVI in the Bodleian MS.]

## XVI. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died GIDEON, one of the judges of Israel. This just man GIDEON was of the tribe of BĔNÂSÊ (MENASSEH) and his father's name was JÔÂS; and the angel of the Lord appeared [fol. 100*b* 2] and helped him, and strengthened him, and made him judge over the children of Israel. And he commanded him to destroy the altar of idols, and to build an altar to God, and to offer up burnt offerings upon it; and GIDEON burnt with fire the wooden idols, which were broken in pieces, and he did as the Lord commanded. And God also commanded him to make war upon the men of Midian, and he asked God to shew him a sign, so that his heart might be strengthened thereby. And this was the sign: [He said] "Let me lay the carded woolly fleece of a sheep among the grass of the field; if the fleece be wetted by the dew and the grass of the field is not wetted, then shall I know that Thou are with me." And he laid the fleece among the grass, and it was wetted, but the grass was not wetted. And on the following day he said, "O my Lord, behold I will lay the fleece among the grass again; if the grass be wetted and the ground, and the fleece is not wetted, then I shall know that Thou art with me and that Thou wilt fight for me." And he did this on the following day, and it happened even as he wished. Then his heart waxed strong, and the spirit of power descended upon him from God, and he blew a horn and all the children of Israel gathered together to

him. And God said unto him, "The people are too many, for when they conquer their enemies they will say that they themselves have conquered them by their own power. But let a herald go round about among them and say, 'If there be anyone here who is timid or afraid, let him depart'"; and when the herald had been among these there turned back twenty-two thousand of the children of Israel. And then God said unto GIDEON, "Even now those who are left are too many. Send them to the water and command them to drink water, and he who drinketh water with his tongue like a dog, take all these, and set them apart [fol. 100*b* 3] from those who remain." And straightway GIDEON took them to the river, and they drank water as God commanded, and the number of those who drank water with their tongues like dogs were three hundred men. And God said unto him, "With these I will deliver thee, and I will give the men of Midian into thy hand." And that night they blew trumpets among them, and they said, "The army of God and of GIDEON." And when the men of Midian heard the sound of the trumpets, God set fear in their hearts, and they were terrified and took to flight. And each man killed his neighbour next to him, and they slew their princes (?) HÊRÊB (OREB) and ZÊB (ZEEB), and they slew two of their kings ZÊBHÊL (ZEBAH) and SELMÂNÂ (ZALMUNNA), and they slew of the men of Midian one hundred thousand, and twenty thousand horsemen; and the children of Israel rejoiced that day. And they said unto GIDEON, "Be thou king over us, and thy children after thee." And he answered and said unto them with lowliness of heart, "Neither am I worthy to be king nor are my children worthy to be kings over you, but it is God Who shall rule over you [as] king. But let each one of you give me the torque of gold which is on the head of every camel which ye have carried off as spoil"; and they brought them to him. And the amount of gold and silver which they gave him was one hundred thousand seven hundred *dînârs*, besides the ornaments of the women, and the rich trappings which were on the camels. And GIDEON, the just, continued to rule the children of Israel for forty years, and God was with him in all his work; and then he died in peace and was buried in the grave of his father. [fol. 101*a* 1]

Salutation to GIDEON, the mighty man. By the miracle of the wetted fleece mentioned above is made manifest the BIRTH OF CHRIST of MARY.

## XVII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint LUKE of the pillar, who came from the country of Persia. He was the captain of one hundred soldiers, but he gave up his appointment, and assumed the garb of the monastic life, and took up his abode in one of the monasteries of the country of the East; and he dwelt therein many days. And when he had finished his ascetic training and his spiritual fight shewed his excellences, he was made a priest in that monastery. And at the time of his appointment he dressed himself in iron, and he wore this dress as long as he dwelt in that monastery; and he devoted himself to fasting, and from that day he fasted seven days and seven nights at a time. On the Seventh Day he consecrated the Offering, and partook of the Holy Mysteries, and then he ate a small bread cake and some herbs. After this he went up on the top of a pillar, and stood thereon for three years, and he heard the voice of an angel calling him by name, and commanding him to get down from the pillar. And the angel shewed him a cross of light, and LUKE descended and followed the voice which he heard. And the cross [of light] guided him until it brought him to a certain monastery, and he dwelt therein many days, and all the men came to him and were comforted by his doctrine. Then he became a devotee of silence, and he put a stone in his mouth so that he might not talk at all with any man. Then God commanded him [fol. 101*a* 2] to go to the borders of the city of Constantinia, and he went to a certain village which was near it, and he went up on the top of a pillar, and he dwelt thereon for five and forty years and fought a great spiritual fight. And God gave him the gift of prophecy, and he performed signs and wonders, and he healed all the sick folk who came to him. And God willing that he should leave

the toil of this world, LUKE died on the fifteenth day of the month of Tâkhshâsh; and he who ministered unto him went and told the archbishop and the priests concerning his death. And the archbishop and the priests rose up, and carrying crosses and censers they came to his abode, and they prayed over him, and they took him up and carried him to the city of Constantinia, three days after he died. And they brought him thither on the seventeenth day of the month of Tâkhshâsh, and laid him in the sanctuary, and they finished the prayer for the third hour over his holy body; and all those who were gathered together were blessed by him. Then they put him in a sarcophagus wherein were the bodies of the saints who were his predecessors, and God made manifest from his body many signs and wonders, and [many derived] very great benefit therefrom, and it healed all the sick who came to it in faith. Salutation to LUKE, the pillar-saint.

And on this day also are commemorated the holy martyrs 'EUSORYÂYS (AULARIANUS ?), and [fol. 101*a* 3] 'EUTHYÔS, and SÛRYÂN, and MARK, and BARṬELÊL, and NATHANIEL, the monk and toiler in the ascetic life.

## XVIII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated Abbâ SALAMÂ, the revealer of the light, for he was the light of Ethiopia; and behold the story of his strife is written in the section for the twenty-seventh day of the month Ḥamlê. Salutation to Abbâ SALAMÂ.

And on this day also took place the translation of the body of the great Saint TITUS, the apostle, the disciple of PAUL the apostle. CONSTANTINE the Just, the great emperor of emperors, translated the body from 'AḲRÂṬĔS (CRETE) to the city of Constantinia. When by the Will of God, CONSTANTINE reigned, he took very careful thought for the churches

and the works thereof, and he beautified with fine decorations all the churches which were in his kingdom, and especially those in the city of Constantinia, for that was the seat of his sovereignty. And he inspected every work, and he wished [the builders] to beautify them with every kind of decoration, and with pearl-stone (mother-of-pearl), and costly stones; and he also made them glorious with spiritual stones and celestial gems. And the bodies of the apostles were gathered together [fol. 101*b* 1] to him, and such of the bodies of the honourable martyrs as he could find. And when he heard that the body of Saint TITUS the apostle was in the city of 'AḲRÂṬĔS (CRETE) he sent the chief priests, and with them much money, and they took the body of Saint TITUS with great honour, and brought it to the city of Constantinia. And he built a beautiful church, and he placed the body in a coffer of very precious stone, and laid it in the church. And God made manifest many exceedingly great signs and miracles through it. And as they were carrying Saint TITUS to bring him into the sanctuary, the end of the stone coffer dropped upon the foot of one of its carriers, and crushed it, and the bones thereof. And that man took some of the oil of the lamp which was hanging before the picture of Saint TITUS in faith, and he smeared his foot therewith and tied it up, crying out by reason of the pain as he did so; and as he could not walk home to his house, he passed the night by the side of the coffer containing the saint. And on the following day he unbandaged his foot to look at it, and to apply the means of healing to it, and he found that it was sound and well like the other, and there was no pain in it whatsoever, and he found on it only traces of the marks of blood; and all those who saw this miracle marvelled exceedingly, and they glorified God. And the man rose up and washed away the blood, and he walked about as usual without any pain, and he glorified God. And the miracles of this holy Apostle TITUS were many. [fol. 101*b* 2] Salutation to the translation of the body of TITUS the disciple of PAUL.

And on this day also died 'ARKÎLÂ (ARICLES ?), and PHILEMON, the priest and anchorite who became a martyr. Salutation to 'ARKÎLÂ (ARICLES ?), and PHILEMON.

And on this day also are commemorated FARḲAYÔN, and SILIKION, and GALINICUS, and 'EUNÂS, and their companion who were martyred; and the translation of the bodies of 'ARSÎS, and DACIA, and DÎMÔN; ['ARSÎS, DACIA and DÎMÔN are not mentioned in the Bodleian MS.] and the translation of the body of THOMAS the apostle. And countless signs appeared through his body, and they built a beautiful church for him on the river, and they laid the body of the saint therein.

## XIX. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the honourable father, Abbâ JOHN, Bishop of the city of BÛRLĔS. This holy man was a member of a priestly family, and his parents were people of high rank, and they gave of their goods to the poor and needy. When his parents died he took the money which they had left him [fol. 101*b* 3] and he built therewith a church, and he also built a guest house wherein pilgrims and sick folk gathered together; and he himself ministered unto them, and brought to them whatsoever they wanted. And at that time there came to him a certain monk, and he saw what he was doing, and this monk praised the ascetic life to him and made manifest to him the honour thereof; and after that monk had departed, he gave all his goods to the poor, and he went into the desert of SCETE in the days of Abbâ DANIEL, Abbot of the desert of SCETE, and he became a monk with him and fought a great fight. And then he dwelt alone in his cell, and the Satans envied him because of his good fight, and they beat him very severely, and finally he was obliged to lie prostrate for many days because of the beatings wherewith the Satans beat him. After this our Lord Christ healed him, and he became strong in His power and overcame the Satans and, after this, by the Will of God, he was made Bishop of the city of BÛRLĔS; now in his days there was much dissension (or schism) in the cities. And he toiled with great labour to pluck out the tares from among the wheat, and he turned many people from their schism and

brought them into the True Faith. And in those days there was a certain monk from Upper Egypt who talked much, and he used to say, "MICHAEL revealeth it to me"; and he led astray many men. And when the saint knew that his work was evil, and that he was of Satan, he commanded [his servants] to seize him and to beat him; and when they had beaten him the man confessed his error, and they removed him from the city. And there was another [monk] who used to say, "ANTHONY the prophet [fol. 102*a* 1] appeared unto me and told me many mysteries"; and very many men followed him. And the saint took that man, and put an end to his teaching, and he destroyed and tore in pieces all the books whereby he introduced schisms into the church. And every time when JOHN went up into the sanctuary to consecrate the Offering, his face used to become like fire, and his body like fire, and he seemed to be like one who was issuing from a fiery furnace. And when he began to recite the Liturgy tears used to roll down his face like rain, for he could see clearly the hosts of the angels on the altar; and again [he saw them] when he said, "Holy" thrice. And when he laid his fingers upon the cup to sign the Offering with the Cross, at the moment of breaking the bread he would find that it was like burning fire. And in his days there were evil men and heretics, whom Satan led into error, who offered up the Offering twice a day, after they had eaten; and he anathematized them and excommunicated them so that [men] might not do this evil thing. And when they would not hearken to his voice, he prayed to God concerning them, and his petition was accepted, and God sent down fire from heaven and consumed their leader; and when those who remained saw this they feared exceedingly and entered the True Faith. And then God wished to give JOHN rest from the labour of this fleeting world, and He sent unto him the Saints Abbâ ANTHONY and Abbâ MACARIUS to inform him of the time of his death. Then JOHN gathered together the people and commanded them to love each other, and to be strong in the True Faith, [fol. 102*a* 2] and then he lay down upon his bed and died in peace. Salutation to JOHN who at the time of the Eucharist found the cup red-hot.

And on this day also [the Babylonians] threw ANANIAS, AZARIAS, and MISAEL into the furnace.

And on this day also is celebrated the great Festival of the Annunciation of GABRIEL the angel [to our Lady MARY].

## XX. Tâkhshâsh

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the righteous prophet HAGGAI. This man belonged to the family of AARON the priest, and he was of the tribe of LEVI, and was one of the Twelve Children of the prophets. When NEBUCHADNEZZAR the king captured Jerusalem and carried off the children of Israel to the city of Babylon, the parents of this holy man were carried off into captivity with them, and they took this just man with them [fol. 102*a* 3] to the city of Babylon. When King CYRUS, who is called DARIUS, reigned, this prophet prophesied in the second year of his reign. And when CYRUS sent away the children of Israel to Jerusalem, they went back and wished to build a sanctuary. And this prophet prophesied concerning the building of the sanctuary and he rebuked the people of Israel because they dwelt in large, fine and well-decorated houses, while the house of God lay in ruins. And he told them, that if they did not take thought for the house of God, and did not build a suitable habitation for Him, God would cut off their roots, and diminish the fruit of their seed, and set hunger, and thirst, and trouble in their hearts, and would remove blessing from their tribes. And the elders of the people heard the words which he prophesied against them, and they feared him greatly, and they built a sanctuary as was meet, and he prophesied that God would be well pleased with him that built the sanctuary. And he lived for more than seventy years, and he prophesied four hundred and thirty years before the coming of Christ; and he died in peace and was buried in Jerusalem in the tomb of the priests. Salutation to HAGGAI.

[fol. 102*b* 1] And on this day also are commemorated THEOPHANIA the queen, and EUGENIUS, and MÂRDIO.

## XXI. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated a commemorative festival of our holy Lady the Virgin MARY, the God-bearer. Salutation to MARY, who found seed without drinking the dew, and without drinking from the fountain, and who appeared unto ISAAC from out of her eikon.

And on this day became a martyr the holy apostle and great prophet BARNABAS, which name, being interpreted, meaneth "son of consolation." This blessed and holy man was from the country of Cyprus, and was of the tribe of LEVI, and his original name was JOSEPH. And the Lord chose him to be of the number of the Seventy-two disciples, whom He sent out to preach before His Passion, and He called his name BARNABAS. Then the Holy Spirit Paraclete descended upon him when he was in the chamber of Zion with the Apostles, and he preached the Name of our Lord Jesus Christ. And he owned a garden, and he sold it and brought the price thereof and gave it to the Apostles. And when PAUL the apostle believed, and our Lord Christ was mingling with the Apostles, and many of them did [not] believe that PAUL was a disciple of Christ, this BARNABAS came to [fol. 102*b* 2] the Apostles and brought PAUL unto them. And he became a witness to them on his behalf, that PAUL was a disciple of our Lord Christ, and he told them how our Lord Christ had appeared unto him and talked with him. And BARNABAS went with PAUL to many cities, and they preached in the Name of our Lord Christ. And the Holy Spirit said unto the Apostles, "Separate ye for Me BARNABAS and SAUL for the work." And when they came into the city of Lystra and preached, and PAUL healed the paralytic who was therein, this BARNABAS was with him. And when the men of the city wished to offer sacrifices to them, and called

them "gods," they would not accept the honouring of men, but they rent their garments and confessed that they were men even as they were. And after BARNABAS had gone with PAUL to many cities, he separated from him, and he took MARK with him to Cyprus, and they preached there, and converted very many of the men thereof to the True Faith of Christ, and baptized them with Christian baptism. And the Jews of the country of Cyprus became envious of him, and they made accusations against him before the governor, and before those who were in authority. And they seized him and gave him a severe and painful beating, and then they stoned him with stones, and then they dragged his body out from under the stones, and they burnt him with fire and he finished his martyrdom. And the Apostle MARK the evangelist was with him, and God kept him and preserved him to preach in the city of Alexandria and in all the regions round about it. And they took out [the body] of Saint BARNABAS from the fire, and he was whole and uninjured, and the fire had not touched him at all, [fol. 102*b* 3] and they carried him out, and swathed him in costly cloths, and laid him in a cave outside the city of Cyprus. Salutation to BARNABAS and salutation to MARK. Salutation to our SHEPHERD like Whom there never hath been any and never shall be any.

## XXII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, GABRIEL the archangel, who made the Annunciation [to our Lady MARY]. And on this day is celebrated the building of the church in the city of DÂNÂH, wherein the angel shewed forth his miracles, and also the dedication thereof; and of what took place ARCHELAUS, bishop of this city is witness. It was this glorious angel who was sent by God to the holy Virgin MARY, and he was by far the most glorious of all the angels, and most to be trusted to make the Annunciation to her. When he came unto the Virgin he said unto her, "Peace be unto

thee! Rejoice, O thou who art full of grace! The Lord is with thee." And it was GABRIEL who announced the glad tidings of the birth of his son JOHN to ZACHARIAS; exceedingly great honour do they pay to this angel GABRIEL, and great is the honour of him that is chosen as an announcer of glad tidings. And it is meet for us now [fol. 103*a* 1] to gather together at this great and holy festival in the True Faith, and let us put away hatred, and make peace among ourselves, and agree with our neighbour, and love each other, and let us crucify our minds (or thoughts) with God the Merciful, so that He may look upon us and have compassion upon us. And with all our hearts let us make supplication to this glorious angel GABRIEL, and his companion MICHAEL, who are glorious and exalted in their offices to pray to God on our behalf that He may deliver us and protect us against the nets of Satan; for without the help of God and the intercession of His chosen ones we can in no wise be saved. Now the meaning of the name GABRIEL is "God and man," and it was GABRIEL who made the announcement [to the shepherds], and said, "This day is born unto you a Saviour, Who is Christ God." Salutation to thy house in the city of DÂNÔH (*sic*), O GABRIEL, which ARCHELAUS, bishop of the city, consecrated.

Salutation to DEKESIUS, Bishop of ṬĔLṬĔYÂ, to whom MARY gave heavenly apparel, because he wrote the account of the miracle of her Annunciation.

And on this day died the holy father Abbâ ANASTASIUS (ANTONIUS ?), the thirty-sixth Archbishop of the city of Alexandria. This holy man was the son of a nobleman of the city of Alexandria, and he was a judge in the royal palace; he was next made [fol. 103*a* 2] a priest of the Alexandrian Church, and by the Will of God he was appointed archbishop. And having been appointed this father took thought for the churches, and he built several churches, and he set in them places for the bishops and priests. And he took many churches from the MELCHITES, now he knew not their number, and some churches of the JACOBITES, because he was held in honour among them

for his learning, and faith, and virtues; and he converted many of them to the True Faith. In those days the Emperor CONSTANTINE died, and he was succeeded by another emperor whose faith was corrupt. And one of the evil men sent a letter, and made an accusation against this holy father to him, saying, "When ANASTASIUS (ANTONIUS ?), Archbishop of the Jacobites, goeth through the church, the people anathematize the emperor and his faith, and this father ANASTASIUS (ANTONIUS ?) doeth nothing in the matter." When the emperor had read the letter of this evil man, he was exceedingly angry, and he sent to the governor of Alexandria and commanded him to take from this holy father ANASTASIUS (ANTONIUS ?) the church of Saints COSMAS and DAMIANUS, and all his possessions, and to give them to EUSEGNIUS, Archbishop of Rômê. And this father sorrowed greatly by reason of this, but God, Who searcheth hearts, comforted him, and destroyed PETER the heretic, Archbishop of Antioch, and He appointed to succeed him a righteous and learned monk whose name was ATESIUS (*sic*). And this father sent to him [fol. 103*a* 3] an epistle concerning the True Faith, and he rejoiced at its coming to him, and he gathered together the bishops and the priests and read this epistle before them, and they rejoiced therein, and they marvelled at the words which were written therein, and at the knowledge of the writer. And ATHENASIUS (*sic*), Archbishop of the city of Antioch, rose up, and taking with him bishops, and priests, and deacons, he came to the city of Alexandria. And this father ANASTASIUS (ANTONIUS ?) went out and met Abbâ ATHANASIUS, now he had with him bishops, and priests, and deacons and monks, and the chief of the Jews, and then Abbâ ATHANASIUS said, "O my beloved ones, it is meet that we should take up the harp of DAVID, the prophet, and sing the words of the psalm, 'Compassion and truth have met together, righteousness and peace have kissed each other' (Psalm lxxxv, 10). ATHANASIUS and ANASTASIUS (ANTONIUS ?) have embraced each other, righteousness hath appeared in the land of Egypt, and truth hath sprung up out of the East. Egypt and Syria have become one Faith, and the cities of Alexandria and Antioch one church, and there is one

virgin to one holy man, our Lord Christ, the Only Son, the Word of God the Father." And Saint ATHANASIUS lived with Saint ANASTASIUS (ANTONIUS ?) in the same monastery for a period of thirty days, and they taught each other, and discussed together, and searched out the roots of the Faith; and then Abbâ ATHANASIUS returned in peace to his own country. And the country of Alexandria and the country of Antioch were at one [fol. 103*b* 1] in one True Faith. And this father ANASTASIUS (ANTONIUS ?) taught his flock things which were profitable for their souls from the Book of Life. And because of the greatness of his wisdom, and his knowledge, he used to put at the beginning of each of his writings and letters each year one letter of the alphabet; thus at the beginning of all his writings and letters written during the first year he wrote the letter A, and at the beginning of all those written during the second year the letter B, and at the beginning of all those written during the third year the letter Γ and so on to the end of the alphabet. [Oriental 667 says that he wrote 12,000 letters during the twelve years in which he held office.] And when the fast of the Birth of Christ came he became a little sick, and died in peace in the thirty-first (*sic*) year of the Holy Martyrs (A.D. 315 ?). Salutation to ANASTASIUS (ANTONIUS ?).

## XXIII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the saint and fighter Abbâ TIMOTHY, the desert monk. This holy man had God-loving parents who brought him up piously, and taught him the doctrine of the Church; and he wished to adopt the garb of the monastic life, and he went forth from his father and dwelt in a monastery and became a monk therein. And he determined in his mind to live by himself in a place [fol. 103*b* 2] near the monastery, so that he might receive pilgrims and poor people, and feed them. And he went forth from the monastery and built himself a house near it, and he dwelt therein for a period of five years; and he fought the spiritual fight and worked with his hands

and lived by the labour thereof. And the Enemy of good laid a plot against him, and he brought to him a certain widow to buy from him the work of his hands. And because of this business her coming to him was frequent, and sinful love sprang up between them, and they sat together at the time of eating their meals. Then the monk burned with the fever of fornication, and they fell into sin, and they continued to do the work of sin for seven months. But God neither abandoned them, nor cast them away, neither the woman nor Saint TIMOTHY, but He made them to remember the time of death, and that they would have to stand before the King of kings, our Lord Jesus Christ, on that fearful and terrible day. And straightway Abbâ TIMOTHY began to reproach himself and to revile himself, and he rose up from that place and came into the desert, and God the Most High guided him to a little oasis in the desert, wherein there were a tree and a spring of sweet running water. And he went into it and found a date-palm there, and he dwelt in that place for many days. And then Satan became jealous of him because he had saved himself, and he brought upon him a serious disease in his belly, and by reason of the intensity of his pain he had fallen face downwards on the earth. And as he lay bowed there he prayed, and he said unto his soul, "This pain is the fruit of the sin which thou hast committed, O soul. Thou must endure the tribulation of this pain in order to become healed of thy [fol. 103*b* 3] sickness"; and he continued to suffer the pain for four years. And after this God looked upon him, and he sent to him an angel who rubbed the belly of TIMOTHY with his hand, and he was healed of the pain which was in his belly. And then the angel made a slit in his side with his fingers [and took out his liver] and cleaned it and restored it to its place in his bowels, and he fastened it to his body and TIMOTHY recovered and became as he was before his sickness. And the angel said unto him, "Behold thou art sound: take good heed not to offend a second time lest worse befall thee." He lived in the desert fighting the fight and was a strict ascetic for forty years, and before this he lived in a monastery seventeen years, and he also lived in a cave for ten years. And during all the years wherein he dwelt in the desert he went

naked and had no clothing, but God, the Most High, made his hair long, and it covered him before and behind. And by his strict asceticism, and strenuous fighting, and worship of God, grace came upon him in such an abundant measure that the wild beasts used to visit him, and lick the dust of his feet; and he pleased God and he died in peace wearing the crown of his fight. Salutation to TIMOTHY.

And on this day also died DAVID the Just, king and prophet, the son of JESSE. [fol. 104*a* 1] This [saint] became king over Israel after SAUL, the king, the son of KISH, of the tribe of BENJAMIN. And before he was king he followed a good course of life, and he fought the fight, and he performed righteousness and judgement more than any other king of Israel. And he was of the tribe of JUDAH from Bethlehem, and God chose him to be king over Israel. And God sent SAMUEL the prophet to anoint one of the sons of JESSE with the oil of sovereignty, so that he might be king over Israel. And SAMUEL the prophet chose the eldest son of JESSE, because he was goodly in appearance, and robust in body, but God did not choose him, and said unto him, "O SAMUEL, look not upon him that is of goodly appearance, and consider not the height of his stature, for I am not like men who look at the external goodly appearance; I try the heart and the reins, and I know the things that are secret." And after this SAMUEL chose DAVID to reign over Israel, and God was with him in all his work. And by reason of his excessive innocence of heart and gentleness he found SAUL his enemy on several occasions, and he did no evil whatsoever to him; and he allowed him to escape when SAUL himself was wishing to kill DAVID. One day SAUL went forth seeking for DAVID to kill him, and when the evening came SAUL lay down and slept, and all his soldiers slept round about him. And DAVID the prophet came to SAUL whilst he was asleep, and he cut off the fringed hem of his garment to make SAUL to know in secret that he (DAVID) could have killed him, and boasted himself over him, but he did no harm to him whatsoever. And then DAVID repented and was sorry that [fol. 104*a* 2] he had cut off the hem of SAUL'S tunic. And DAVID found

him a second time asleep, and he carried off his spear and the water-pot by his head, but did him no harm. And when his men said unto him, "Kill thine enemy SAUL," DAVID answered and said unto them, "Far be it from me to put out my hand against the anointed one of God." And when a man told him the story of the killing of SAUL his enemy, he said unto him, "Who killed him?" And the man said unto him, "I killed him." And DAVID'S heart was exceedingly sad, and he rent his garments and said unto that man, "Is it true that thou didst kill him?" And the man said unto him, "Yea." And DAVID killed that man who said, "I killed SAUL." Now God gathered together in this prophet many virtues, and of them all the greatest was humility. And though he was king and prophet, and righteous, and perfect, he called himself a "dead dog," a "miserable wolf," a "worm," and a "beast," and with all this humility he was more glorious and exalted than all [other] kings. And God praiseth him in many passages of Scripture, saying, "I have found DAVID, the son of JESSE, a man after My own heart, who will perform all I wish"; and God protected the children of Israel and Jerusalem with good protection for DAVID'S sake, both during his lifetime and after his death. And God honoured DAVID by the mouth of His prophet, and He set over the people kings from his seed, and He called DAVID His son. And it is said in the Book of the Psalms that he was well known to be a shield against Satans, and was full of every kind of good work, and of every kind of glorious doctrine. [fol. 104*a* 3] And his complexion was pure red, like the pomegranate; he was of a medium stature; and he was exceedingly strong and powerful, for he was in the prime of youth, and God was his helper. And [once] when he was keeping his father's sheep there came to him a wolf, and a lion also came at the same time to carry off some of his father's sheep, and he killed the wolf, and snatched away the beard of the lion (1 Sam. xvii, 34, 35). And when SAUL was fighting against the PHILISTINES, an alien people, there went forth GÔLYÂD (GOLIATH), the giant, who was six cubits and a span in height, and his whole body was covered with armour, and in his hand was a spear, the shaft of which was as thick as a weaver's beam, and

the spear-head was of iron and the weight thereof was six hundred shekels. And the helmet upon his head and all the covering of him was of brass, and the weight of the iron covering which was on him was five thousand shekels. And his legs had coverings of brass on them, and he had as it were serpents between his shoulders and a covering of brass upon his breast; and an armour bearer went before him. And he stood up and cried out to the children of Israel and said unto them, "Why have ye come out to fight against us, and to do battle with us? Am I not the Philistine, and are ye not Hebrews of SAUL? Choose out from you a man who shall come down to me. If he is able to fight against me and to slay me we will be [your] servants; and if I am able to slay him, ye shall be our servants, and shall minister unto us." And he spake thus, and he continued to revile the people of Israel, and to boast himself over them for a space of forty days; and no one from among the armies of Israel dared [fol. 104*b* 1] to go forth to him. And when SAUL heard his voice he was dismayed and was afraid of that Philistine. And in those days DAVID came to visit his brethren, and when he saw that Philistine, and heard his voice, he became full of divine zeal forthwith, and he said unto SAUL, "I will go and will slay this uncircumcised Philistine, and I will remove reproach from Israel this day. What is this uncircumcised man that he should revile the Living God? This same God Who delivered me from the mouth of the lion and the bear shall deliver me from this uncircumcised Philistine." And SAUL said unto DAVID, "Go, and God be with thee." And DAVID took in his hand a sling, and he chose three stones from the brook and put them into his scrip, so that he might have them in addition to those in the sling which was in his hand; and he went out against that Philistine. And when GÔLYÂD (GOLIATH), the Philistine, saw DAVID, he scorned him, for he was a youth, and ruddy like the pomegranate flower, and his eyes were beautiful. And this Philistine said unto DAVID, "Am I a dog that thou shouldst come out against me with a stick and with stones?" And DAVID said unto him, "Yea, thou art worse than a dog"; and this Philistine cursed DAVID by his gods. And he said unto him, "Come

to me and I will give thy flesh to the dogs, and to the birds of heaven, and to the beasts of the earth." And DAVID said unto him, "Thou comest out against me with a sword and a spear, and I come against thee in the Name of the God of the armies which thou revilest this day, the armies of Israel, and I will take thee and kill thee, and [fol. 104*b* 2] I will cut off thy head with the sword, and I will give thy carcass, and the carcasses of thy followers, to the birds of the heavens and to the wild beasts of the earth, and all the earth shall know that God is with Israel, and all the army of Israel shall know that it is not by a sword and a spear that He delivereth, but that it is God Himself Who hath slain [thee]." And DAVID put his hand into his scrip, and took a stone from there, and he slung it, and it smote the Philistine in his forehead, [and entered] his brain, and he fell down upon his face on the earth. And DAVID ran and took his sword, and slew him, and cut off his head, and removed the reproach from the children of Israel. And all the days of the life of DAVID were seventy years; he was thirty years old before he was anointed with the oil of sovereignty, and before he reigned over Israel, and he dwelt in his sovereignty forty years. He prophesied eleven hundred and twenty years before the Incarnation of our Lord Christ, and he died in peace and entered into the kingdom of heaven, and he was buried in the sepulchre of his fathers. Salutation to DAVID, the servant of God.

And on this day also died Abbâ SAMUEL, and Abbâ GABRIEL, and Abbâ SIMON. This Abbâ SAMUEL became a monk and anchorite, and dwelt by the side of a city, the name of which was ḲARṬÂMÊN. And there was there the funerary chest of a certain martyr whose name was 'AḲRÂPÔS, [fol. 104*b* 3] and he used to invoke his blessing at the beginning and end of his prayer. And there was a certain governor whose name was SALÎBÂ, and he had a son called SIMON who was sick with a fatal sickness, and he sent and fetched Abbâ SAMUEL to pray over his son; and he prayed and raised him up after he was dead. And that young man followed Abbâ SAMUEL, and became his disciple and a monk at the same time. One day

that disciple went out taking with him a pot to draw water, and Satan broke it; and when he told Abbâ SAMUEL he gave him a wine-skin to fill with water, and the disciple used the skin for fetching water for ten years, and the water did not spill over from it. And they departed thence and went to another place where they built a little prayer house, and they dwelt [there]. And one [night] the angel of the Lord shewed them in a dream where they were to build a church, and King 'ANEṢTÔS came and built them a large church, and five hundred cells for monks. And having become profitable, Abbâ SAMUEL laboured exceedingly, and through excessive fighting in the spiritual fight, he departed to God Whom he loved, leaving his children in the hand of his son SIMON; and the monks multiplied and became twelve thousand in number. In the days of this father there rose up a certain heretic who did not believe in the resurrection of the dead, and Abbâ SIMON prayed over a dead man, and raised him up before him; and when the heretic would not turn his mind away from doubt, the saint prayed to God, and brought down fire from heaven and consumed him. And after this Abbâ SIMON waxed old and died; and he died in peace and honour, and was buried in the sepulchre of his master, and Abbâ GABRIEL was appointed abbot after him. He was humble and meek, and wore sackcloth and iron under his clothing, but he wore no [fol. 105*a* 1] sandals on his feet. In the winter time he never entered a house, and in the summer time he fasted from Saturday to Saturday, and he ate nothing except salt and bread; and he used to work signs and miracles. One day his disciples wished to bring a large stone into the monastery so that they might make yeast for the bread thereon, and they had no men to carry it, and when Abbâ GABRIEL heard of it he cursed because there was no one left in the monastery to come and fetch the stone, and when the dead heard his voice they rose up to the number of ten thousand and thirty souls. And when Abbâ GABRIEL saw them he said unto them, "It is not you whom I cursed, but the living," and straightway they returned to their sepulchres. One day a certain man deposited some gold with a monk, and departed on a long journey, and when he came back he found

that the monk was dead, and that he had not told his disciple about the gold; and he questioned the disciple about the gold, but he knew not where his master had put it. And Abbâ GABRIEL went to the grave of the dead monk and asked him about the money, and he told him where he had put it, and the owner of the money having taken the money went away marvelling. And he had a friend whose name was SALÎB, and he died without meeting him again. When Abbâ GABRIEL heard of this, he went to his grave, and wept, and prayed and said, "In the Name of our Lord Jesus Christ rise up, and let us talk together," and SALÎB rose up alive and lived for fourteen years [after]. And in the days of this father a great persecution came upon the churches and the Christians through the Roman emperors, and a countless number of people were slain; but after a few days ISLÂM reigned, and the Christians were delivered from the persecution. And having fought the spiritual fight strenuously for twenty years GABRIEL died in peace. [fol. 105*a* 2] Salutation to SAMUEL, and SIMON, and GABRIEL.

And on this day also are commemorated MACARIUS, and ANTEDRIUS (ANDREAS ?), and PHILIP, and EITELTÂS (or 'AY-TÂLTÂS), and CORNELIUS, and MERCURIUS.

## XXIV. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous woman ESTHER, the daughter of the brother of MARDÔCHAEUS (MORDECAI), the daughter of the brother of JEREMIAH the prophet. And there was a man, a Jew, in the city of SÛS (SUSA), whose name was AMINADAB, the son of ÎYÂ'ERÛ (JAIR), of the tribe of BENJAMIN, whom NEBUCHADNEZZAR the king carried off into captivity; and he had a beautiful daughter whose name was ESTHER. When her father died she was brought up in the house of MARDÔCHAEUS (MORDECAI) her father's brother. One day 'ARKASKĔSÎS (AHASUERUS) the king made ready a great

feast, and gathered together with great pomp his governors, and the chief governor ḤAMÂ (HAMAN), the Amalekite, who was the most honourable of all his officers. And having summoned Queen ESTHER (*i.e.* VASHTI) to his table, she refused to come, and sent back to him a message of derision; and because of this he was angry with her, and he removed her from her royal rank. Then the king ordered his officers to choose out for him one thousand women from all the cities of his kingdom, whereof of the number was one hundred [fol. 105*a* 3] and seven. And out of the thousand they chose one hundred, and out of the hundred ten, and out of the ten three, and of the three ESTHER was found to excel them all by far in beauty and wisdom. And the king made her the queen and he loved her exceedingly; and MARDÔCHAEUS (MORDECAI) continued to devote himself to the court of the king, and he was not under the authority of ḤAMÂ (HAMAN). ESTHER went in to the king in the twelfth month, in the month Khĕdâr, in the seventh year of the king's reign, and she found very great favour before him. And MARDÔCHAEUS (MORDECAI) having learned of a conspiracy between two of the king's messengers who wished to kill the king, came in to the king and told him secretly; and when the king enquired into the matter, and found out their guilt, he commanded [his soldiers] to kill them, and wrote down the good deed of MARDÔCHAEUS (MORDECAI). Now ḤAMÂ (HAMAN) hated MARDÔCHAEUS (MORDECAI) and all the people of Israel, for he was an Amalekite, and he wished to destroy all the Jews, and to create a tumult in all the city. When MARDÔCHAEUS (MORDECAI) knew what was happening, he rent his garments and put on sackcloth. And ESTHER called a eunuch and sent him to obtain news of MARDÔCHAEUS (MORDECAI), and to hear what had become of him. And ESTHER made the man who had come to her [with news] from MARDÔCHAEUS (MORDECAI), to go back, and she commanded him, saying, "Go and gather together the Jews who are in SÛSÂN (SHÛSHÂN) and tell them to fast and eat not, and I and my maidens will fast." And one night God drove slumber away from the king, and he made them fetch the Book of the Prophets to read, and he read the praise of

MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to pay honour to MARDÔCHAEUS (MORDECAI). And he commanded ḤAMÂ (HAMAN) to make the king's sons to array him in purple, and to set him upon a horse, and to make a herald to go before him and proclaim [fol. 105*b* 1] that he was the friend of the king. And for this reason ḤAMÂ (HAMAN) was jealous of MARDÔCHAEUS (MORDECAI), and he prepared for him a tree whereon to hang him. And after three days, having finished her prayers, ESTHER put off the garments of mourning, and put on glorious apparel, and came to the king, and she did homage to him, and stood up facing him. And the king said unto her, "What dost thou want, O ESTHER?" And she said unto him, "If I have found favour before the king, let my petition be granted unto me, for I and my people are sold to death and destruction." And the king said unto her, "Who hath dared to do this thing?" And ESTHER said unto him, "The enemy is ḤAMÂ (HAMAN)." And when ḤAMÂ (HAMAN) heard this he feared the king. And when the king turned aside into the garden ḤAMÂ (HAMAN) bowed down at the feet of ESTHER to pay homage to her, and when the king found him with her he was filled with wrath, and he said unto him, "Wouldst thou force my wife in my own house?" Then he commanded his soldiers to hang ḤAMÂ (HAMAN) upon the tree which he had prepared for MARDÔCHAEUS (MORDECAI), and thus he performed the prayer of ESTHER. Salutation to ESTHER.

Salutation to 'ABÔLÎ, whose head was cut off in a tank of water.

[fol. 105*b* 2] Salutation to FELḤASIUS, the ascetic, BASIL, who was hacked in pieces, and ARIUS, who was sent into exile.

Salutation to the righteous fathers of the city of KADÎḤ 'AṢWÂN, who enriched the poor.

Salutation to thy birth, seeing that thy mother had long remained barren, O TAKLA HÂYMÂNÔT, the sun who conquereth time, with whose praise the earth is filled from one boundary to the other, and with whose righteousness heaven is covered. [The above salutations are wanting in the Bodleian MS.]

And on this day also died Abbâ PAWLÎ who disputed with Satan in the city of SÂMER, which is called SALÔNḲĔYÂ (THESSALONICA). Now the men thereof were kinsmen of HEROD, and they were wicked; and they had the custom of going into the bath the men and the women together. And Abbâ PAWLÎ came to that city, now he had a young deacon with him, and he found the people, both men and women, going into the baths together on the Fourth Day of the week. And when Abbâ PAWLÎ saw [this] he marvelled exceedingly, and he said unto one of them, "Why do ye do this abominable thing?" And the man said unto him, "As we consort with our wives on our couches even so do we consort with them in the bath." And when the night was come, and men were asleep, Abbâ PAWLÎ began to pray to God with anguish of heart to smite the people a severe blow. And when he had finished his prayer he saw a black man coming [fol. 105*b* 3] from the bath house carrying a sword which was like fire. And Abbâ PAWLÎ said unto him, "Who art thou and what dost thou seek?" And the black man said unto him, "I am Satan. God hath sent me, since thou didst ask Him for me." And Abbâ PAWLÎ said unto him, "I beseech thee to tell me all thine error"; and Satan said unto him, "Ask me what thou willest." And Abbâ PAWLÎ said unto him, "How dost thou find the means of entering into man against God's Will?" And Satan said unto him, "We have no power to enter into man as long as he walketh in the path of God, nor into him that invoketh the Name of the Father and the Son and the Holy Ghost, nor into those who receive the Body and Blood of Christ in holiness"; and then Satan told him all his error. And when Abbâ PAWLÎ looked about so that he might remove himself from Satan, there was, as it were, a flash of fire; and Abbâ PAWLÎ was terrified, but an angel of God appeared and strengthened him. And on that day a stroke of God descended and destroyed those who were in the bath house, and all that were left [alive] were one man and five women. And Abbâ PAWLÎ said unto them, "Why do ye do this?" And they said unto him, "Our fathers commanded us to go into the bath house, and to enjoy ourselves one day each month with our women. We shut the doors, and extinguish

the lamps, and lie with the woman on whom our hand happeneth to fall." And Abbâ PAWLÎ said unto them, "Doth anyone of you know his daughter or his sister?" And they said unto him, "Certainly not, one doeth like the irrational beast." And Abbâ PAWLÎ taught them the Faith of Christ, and baptized them in the Name of the Father and the Son and the Holy [fol. 106*a* 1] Spirit, and administered to them the Holy Mysteries. And he went into his cell, and finished his fight, and departed to his God at a good old age. Salutation to PAWLÎ, who made Satan to reveal to him the crafty and deceitful means which he used in seducing the children of men.

And on this day also the holy and honourable IGNATIUS, Archbishop of Antioch, became a martyr. This saint was the disciple of the blessed JOHN the evangelist, and he followed him in preaching, and he went with him to many cities; and after this, JOHN made him Archbishop of Antioch, and he preached the doctrine which maketh alive therein. And he converted many to the knowledge of God, and he baptized them with Christian baptism, and he illumined them with knowledge, and revealed unto them the error of those who worship idols. And the pagans were wroth with him, and they accused him before the Emperor TRAJAN the CAESAR, a heretic, and they said unto him, "IGNATIUS destroyeth the worship of thy gods, and he teacheth the people and bringeth them into the Christian Faith of Christ." And straightway TRAJAN sent and had him brought into his presence, and the emperor said unto him, "Why hast thou done this, IGNATIUS? And why hast thou destroyed the worship of my gods, and hath brought all men to worship Christ?" And IGNATIUS said unto him, "If thou wilt allow me, O emperor, I will bring thee also to the [fol. 106*a* 2] worship of Christ, the God of all men, and I will make thee His friend." And the emperor said unto him, "Cease this talk, and offer sacrifice to the gods, and if thou dost not do so I will torture thee very severely." And Saint IGNATIUS said unto him, "O emperor, do whatsoever thou wishest to me, for I will not worship thine unclean gods, and I am not afraid of thy tortures, neither by thy fire nor by thy

lions, and thou canst not separate me from the love of Christ, the Living King." When the emperor heard this he was exceedingly wroth, and he commanded his soldiers to torture him severely. And they tortured him with divers kinds of tortures: they put burning coals of fire upon his hands, they pinched him with tongs the claws of which had been made red-hot in the fire, and they burnt his sides with red-hot pitch and oil; and after this they sliced all his body into pieces with butchers' knives made of iron. When those who were torturing him were weary of inflicting tortures upon him, they cast him into the prison house until they were able to do with him what they wished; and he remained in the prison house for many days. And then they remembered him and brought him out and set him before the emperor, and the emperor said unto him, "O IGNATIUS, if thou couldst see the gods thou wouldst be pleased with their beauty." And the saint said unto him, "If thou didst believe on Christ I could make thee to raise the dead, and to heal the sick." And the emperor said unto him, "There is no worship better than the worship of the sun." And the saint said unto him, "How is it good to worship the sun, which was created, and to forsake the Creator, Whose kingdom shall never end?" And the emperor said unto him, "What thou sayest is good, but thy transgression is not good, for thou hast drawn all the people of Syria to the worship [fol. 106*a* 3] of Christ." And the saint was wroth, and he said unto the emperor, "Because I have drawn men away from the worship of idols, and have brought them into the worship of Christ, the Creator of the heavens and the earth, Who existed before the world, thou art wroth with me, and dost command me to worship thy gods and thine unclean idols! I will not accept thy words, and I will not sacrifice to Satans, but I will worship my God, Who is indeed God, the Father, and the Son, and the Holy Spirit." And straightway the emperor was wroth with him, and he commanded his soldiers to make two famished lions to attack him so that nothing whatsoever of his body might remain. And when Saint IGNATIUS saw the lions drawing towards him, he cried out with a loud voice and said unto the people, "Hear my voice, O ye men of the city of Rômê, who are gathered

together here, know ye that I do not suffer this torture for the sake of pride and arrogant boasting, but I suffer it patiently for the sake of Jesus Christ, my Lord God. And behold, my soul desireth that these lions shall chew me up like grain, for my soul desireth to depart to my Lord Jesus Christ." And when the emperor heard this he marvelled, and was frightened, and said, "How great is the patient endurance of these Christians under these tortures! What pagan is there who would have been able to endure such punishment as this for the sake of the gods?" And when all the lions had come to the saint they looked at him, and they stood still being frightened [of him]. Then one of them smote with his paw the head of the saint and clawed him, and straightway the saint delivered up his soul into the hand of Christ his God, with joy, [fol. 106*b* 1] and his petition was fulfilled. And those lions were not able to touch his body, for it was laid up in the city of Rômê until the second coming of our Lord Jesus Christ; and they took it to a grave which was outside the city, with praise and singing. Thus he finished nobly his martyrdom for the Name of our Lord Christ, and the story of his fight hath been written so that it may be profitable to him that readeth it. And those who shall remember his name, and shall celebrate a festival in his honour, in any place, he shall make intercession when they are suffering tribulation, for he is the enemy of the life of this world. Salutation to IGNATIUS.

And on this day also died the holy father FULGOSIUS, Archbishop of the city of Antioch. This holy man married a wife and begot a daughter, and then his wife died and he assumed the garb of the monk; and because of his virtues, and his goodness, and his pleasing manners, and his asceticism, and his gentleness God chose him to be Archbishop of the city of Antioch. And having been appointed he tended the flock of Christ carefully and well, and he protected it against the Arian wolves, and the followers of MACEDONIUS, and the Sabellian heretics. He lived the life of an angel in his archiepiscopal office, [fol. 106*b* 2] and he did not possess a change of apparel, and he had no money. And he finished his fight and

pleased God, and died in peace. And Saint JOHN of the Golden Mouth praiseth him in his [Book of] Praisings and Discourses, and made manifest therein his virtues and his righteousness. Salutation to FULGOSIUS, the devotee of God.

And on this day also died ..., in one day, even as the angel told them. [Wanting in the Bodleian MS.]

## XXV. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died JOHN KAMÂ (*i.e.* JOHN, the Black). This holy man was from the city of SABRÂ, of the country of MANṢÎS (MANṢURAH) in the north of Egypt, and his parents were God-fearing believers; and they had no other son, and they wished to rejoice in him in this world. And they married him to a certain maiden against his will, and when he entered the bridal bed-chamber he stood up as one who prayed frequently, and he drew nigh to the maiden and said unto her, "O my sister, thou knowest that this world is a fleeting thing, and all the lust thereof; wilt thou that we agree together to preserve our bodies in purity?" And she answered and said unto him, "God is my witness that I have never for a moment thought of desire in my heart. I do not love marriage. My parents forced me to [fol. 106*b* 3] marry thee against my will. And now, behold, God hath fulfilled my petition." And they agreed together to preserve their virginity unsullied, and they lived together many days and they slept together, but kept their virginity undefiled. And it came to pass that when they lay down together the angel of God descended like a bird, and covered them over with his wings. And because of their exceedingly great righteousness God made a vine to grow in their house, which no man had planted, and it grew and mounted up and overshadowed their heads, and their children (*sic*). And it was a sign of their virginity and of their holiness, for this their action was above the nature of the children of men—

two young people sleeping together and the desire of the flesh never rising in their thoughts! Who can go into the fire without burning himself? They would not have done this unless the help of God had protected them. And when their parents saw that they had lived together for many days, and had begotten no children, they thought that they had had no children because they were too young. And after this JOHN KAMÂ said unto his wife, "O my sister, I want to go to the desert of SCETE and become a monk, but I will do nothing without thy consent." And she answered and said unto him, "Do what thou wishest, and may God cause thee to be right, so far as I am concerned." When she had said this JOHN took her and placed her in a house of virgin nuns, and she became abbess, and she performed signs and wonders and pleased God. And when the saint went out to depart and to labour in the desert [fol. 107*a* 1] of SCETE, a man with a shining face appeared unto him and asked him concerning his going forth. And Saint JOHN KAMÂ said unto him, "If God be willing I wish to become a monk." And the man with a shining face advised him and said unto him, "Go to the cell of Saint Abbâ DÂRÛDÎ of the monastery of Abbâ MACARIUS, and live with the old man Abbâ DÂRÛDÎ, who will make thee a monk and teach thee the path of the ascetic life." And the shining man walked with JOHN KAMÂ, and comforted him until he came to the house of Abbâ DÂRÛDÎ; and when he entered the house Abbâ DÂRÛDÎ received him into it, and arrayed him in the garb of the monk, and Abbâ JOHN learned from him the Monastic Rule and the way of righteousness until Abbâ DÂRÛDÎ died. When Abbâ DÂRÛDÎ died the angel of God commanded Abbâ JOHN KAMÂ to go to the west, to the city of Saint Abbâ JOHN, the Short, and to build a habitation for himself there. And he departed thither, and three hundred brethren gathered together to him, and he arrayed them in the garb of the monk, and they built a church and a tower (or, fortress), and he taught them to pray and to sing hymns and psalms, and the Liturgy, and the Praises of our Lady MARY. One night when they were standing in prayer at the time of midnight, at the praising of our Lady MARY, the apostolic Saint ATHANASIUS appeared

unto him, and revealed unto him spiritual mysteries; and from that day they have mentioned the name of Saint ATHANASIUS at the end of the prayer of the Three Children. Once our Lady MARY appeared unto JOHN KAMÂ, and said unto him, "This place shall be my house for ever. And I will be with thy sons [fol. 107*a* 2] as I have been with thee, and my name shall be given to this monastery"; and the church was dedicated in the name of our Lady MARY, the God-bearer. Now there were certain monasteries in Upper Egypt the monks of which wished to be under the shadow of Saint Abbâ JOHN KAMÂ, and they sent a message to him asking him to come to them, so that he might strengthen them in his Rule and Ordinances. And Abbâ JOHN called one of his disciples whose name was SÎNÔDÂ (SHENUTI), and he said unto him, "Stand over the brethren until I return"; and that holy brother whose name was SÎNÔDÂ (SHENUTI) stood on his feet, and he slumbered not, nor lay on the ground, until Saint Abbâ JOHN KAMÂ returned from Upper Egypt; and he found him standing on his feet, which had broken out in ulcers wherefrom the worms were crawling. And Abbâ JOHN KAMÂ said unto him, "O my son SÎNÔDÂ (SHENUTI), why hast thou done this thing? I commanded thee to stand over the brethren in my place, and to inspect their works and their obedience." And SÎNÔDÂ (SHENUTI) bowed down at his feet and said unto him, "Forgive me, O my father, I have not done anything good." Then the days drew nigh when God wished to give Abbâ JOHN KAMÂ rest from the toil of this fleeting world, and the saint wished to depart to his everlasting habitation, which changeth not; and he became a little sick and delivered up his soul into the hand of God. Salutation to Abbâ JOHN KAMÂ. [fol. 107*a* 3] Salutation to Abbâ DÂRÛDÎ.

And on this day also died the MACCABEES in the kingdom of the MIDIANITES (?) and MOABITES. There was a king whose name was ṢÎRÛṢÂDÎN who was devoted to evil, and he boasted himself in the multitude of his horses, and the might of the soldiers who were under his authority. And he had many gods whom he worshipped and served, fifty of whom were in

the form of men and twenty in the form of women; and he used to sacrifice to them morning and evening, and compel [other] men to sacrifice to them. And there was a man of the tribe of BENJAMIN whose name was "MACCABEUS," and he had three good, strong sons; one of them used to choke bears, and kill them like chickens, and one of them used to kill a bear with a single blow. And their names were "ABYÂ" and "SÎLÂ" and "PANṬÔS." And they possessed beauty and grace, but best of all their beauty was the beauty of their hearts, for they worshipped God, and feared not death. And the king said unto them, "Ye are heretics; why do ye not offer sacrifice to my gods and worship them?" And they answered him with one voice, and said unto him, "We will neither offer sacrifice to thy gods, nor worship them, but we will worship the Lord God, Who is thy Creator, and Who made thee, and made thee to reign over all His work so that thou mightest see His people in integrity and righteousness. When He shall say unto thee, 'Leave this world,' wilt not thou have to leave it? And will He not give thy glory to another, because thou hast made thyself blind to the duties of governing which He hath committed to thee? For suddenly death shall come upon thee. And at the Resurrection there shall be judgement, and the deeds of men and of kings shall be enquired into. [fol. 107*b* 1] There is nothing which shall give them honour, for at the punishment and the judgement riches and poverty shall be alike. The Judge is just, and the punishment is prepared, and the Books shall be opened, and the deeds of men shall be made manifest, and there shall be nothing which shall remain concealed and unrevealed at the resurrection of the dead. Even the earth shall give back what hath been committed to its care, and what hath been laid upon it, even as a woman when her time for bringing forth hath arrived cannot shut her womb when that which is in her belly is about to go forth. Can any man compel the clouds to gather up water when their Lord hath commanded them to drop down rain? And they will shut up the souls of sinners in houses of darkness, the darkness where there is weeping and gnashing of teeth. And the souls of the righteous they will take into the houses of light, wherein there is pleasure and

never-ending joy. And at the resurrection of the dead [souls] will be gathered from the four winds, and they shall be brought by water, and by the dew, and by the sun, and by the heat, and by the dust of the earth, and by the breath of the winds; and God will bring from His habitation the Spirit. And when He summoneth them with one word they will all be gathered together, and the resurrection will take place. And the Living God, the Spirit of Life, will give the space of seven hands to one grain, according to His will, and it shall shoot out its roots into the earth, and sprout and burst into leaf above ground. See that it be not dead, and unable to live at all." And when the king heard this he commanded [his soldiers] to cast them into a red-hot oven, and they did as the king commanded; and these blessed and holy men entered it and delivered up their souls [fol. 107b 2] into the hand of God, their Lord. And the angels met them with joy and gladness, and they took them into the bosoms of ABRAHAM, ISAAC and JACOB, in the Garden of Delight. And the king also commanded the soldiers to cast their bodies into the sea, and they did so, but the sea would not swallow them, because the Spirit of God was with them. And he also commanded them to cast their bodies to the wild beasts, and they did so, but neither the wild beasts nor the birds would touch them; and the eagles and other birds hovered over them and protected the bodies for fourteen days. And their bodies sparkled like the foot (*i.e.* rays) of the sun, and like a tabernacle of light. Salutation to the five (*sic*) MACCABEES.

And on this day also are commemorated NICOLAUS, the governor, and his believing wife, and DANIEL, the Less, the monk and spiritual fighter.

## XXVI. Tâkhshâsh

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint ANASTASIA became a martyr. This spiritual fighter was from the city of Rômê; [fol. 107*b* 3] her father was a worshipper of idols, and her mother was a Christian, who as soon as the child was born, had her baptized secretly with Christian baptism and without her father's knowledge; for had he known it would have been impossible to baptize her. And her mother reared her piously, and each day and each night she suckled her on Christian doctrine, and at length she brought her into the True Faith, and no one was able to change her belief. When she had grown up and had reached the age for marriage her father gave her in marriage to a man who was an infidel like himself, and she hated him exceedingly, and had no wish whatsoever to consort with him. And she pretended to be ill, and she was always putting forward the pretexts which women are wont to use when they want to avoid union with their husbands. She would frequently dress herself in soiled and wretched apparel, wishing by these means to make him to hate the sight of her, so that he might not have the desire to have union with her, and that, perhaps, he might separate from her altogether. And she prayed and entreated our Lord Jesus Christ very often to remove her from him quickly. And when her husband would leave his house to go to his work, she used to go out likewise, and pass into the streets and visit the believers of the True Faith who were shut up in prison, and minister unto them, and give them what they needed. When her husband knew this he made her prisoner in his house, and he shut the door upon her that she could not go out, and she prayed to God often with tears, and sorrow, and groans, to release her from her husband's hand; and God heard her petition, and received her groanings, and destroyed her husband straightway; and when her husband died she rejoiced in his death exceedingly. Then she rose up forthwith and gave all her goods to the [fol. 108*a* 1] poor and the needy, and the prisoners, and

the confessors, and those who fought the spiritual fight. And the governor of the city heard the report of her, and sent a messenger to her to bring her to him, and he brought her; and the governor questioned her concerning her Faith, and she confessed before him that she was a Christian. And the governor spake many words unto her; and made her many promises in order to make her abandon her good counsel, but she refused [so to do]. When she would not obey him, the governor tortured her very severely, and when he was weary of torturing her he ordered his soldiers to sink her in the sea, and they drowned her; but straightway God raised her up out of the sea alive and uninjured. When the governor heard that she was alive, he commanded the soldiers to lay her down on the ground between four pegs, and to tie her to the pegs, and to beat her with stripes which caused agonizing pains, and they did to her even as he commanded; but no harm whatsoever came to her. Then he commanded them to cast her into a pit of fire, which was prepared for her, and she delivered up her soul into the hand of God, and entered the kingdom of the heavens. Salutation to ANASTASIA who rejected idols.

And on this day also is commemorated Saint JULIANA the martyr.

## XXVII. TÂKHSHÂSH

[fol. 108*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint 'ABSÂDÎ the bishop became a martyr. When the Emperor DIOCLETIAN heard the report of the great Bishops Abbâ 'ABSÂDÎ and Abbâ HELLANICUS, of Upper Egypt, and that they were confirming the Christians in the True Faith of our Lord Christ, and were destroying the worship of idols, he sent messengers and had them brought to him, and he tortured them very severely. And Saint Abbâ 'ABSÂDÎ asked the imperial messenger to wait for him one day. Then he prepared the Eucharist, and administered to the people the Holy Mysteries, and he commanded them to hold fast to the True Faith, and he embraced them and went forth

from them, and delivered his soul into the hand of God. And the messenger took him to ARIANUS, the governor of the city of ANTINOË. And when the messenger saw the face of Abbâ 'ABSÂDÎ, he marvelled at his appearance and his dignity, and he was sorry [for him], and said unto him, "Thou art a man of dignity; take pity on thyself and hearken to the voice of the emperor." And the saint answered and said unto him, "I will not hearken to the command of the emperor, the infidel, and I will not exchange the kingdom of heaven for life in this transitory world"; and there were many words between them, but Saint 'ABSÂDÎ would not turn from his good counsel. And then the governor commanded the soldiers to torture him on the wheel, [and they did so]; and they cast him into a red-hot oven, and also into the furnace which heated the baths; and Saint Abbâ 'ABSÂDÎ endured all these tortures patiently, and God raised him up uninjured. Then [fol. 108*a* 3] the governor commanded them to cut off his head with the sword. And when the saint heard this he rejoiced with a great joy, and he put on his priestly vestments, and he stretched out his neck and they cut off his glorious head, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to 'ABSÂDÎ and HELLANICUS, Bishops of Upper Egypt.

Salutation to the endurance of Abbâ BAG'Û, who laid a ban upon water for seventy years.

Salutation to PHILIP the virgin, who by fasting and the spiritual fight reduced himself to skin and bone. [The last two salutations are wanting in the Bodleian MS.]

## XXVIII. TÂKHSHÂSH

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the festival of the NATIVITY of our Lord and Redeemer Jesus Christ in the flesh, of our holy Lady the Virgin MARY. Now our God by the operation of His wisdom commanded that a decree should go forth from

AUGUSTUS CAESAR, the emperor, that all the people should be numbered, and their names written down; and because of this JOSEPH went up from Nazareth, and the Virgin MARY [fol. 108*b* 1] was with him, to Jerusalem so that his name and her name might be written down. And he was of the tribe of JUDAH, and of the house of DAVID, for the home of DAVID was in Bethlehem, even as the Holy Gospel saith. And when they had arrived there, the day of her bringing forth came, and she brought forth her first-born Son, and she wrapped Him up in His swathings, and laid Him in a manger, because there was no room in their abode. And there were shepherds in that place keeping vigil, and tending their flocks. And the angel of God stood by them, and the glory of God rose upon them, and they feared with a great fear. And the angel said unto them, "Fear not, for behold I tell you tidings of great joy which shall be for you and all nations. Behold, there is born unto you this day a Saviour, Who is Christ God the Blessed, in the city of DAVID. And the sign of this is that ye shall find the Child tied up in His swathings and lying in a manger." And forthwith there came with that angel multitudes of the hosts of heaven, and they praised God, saying, "Glory (or praise) to God in the heavens, and peace on the earth to the children of men [is] His pleasure." And the angels passed away from them and went up into the heavens. And the shepherds said among themselves, "Let us depart and go to Bethlehem, so that we may know this thing which God hath made known unto us." And they departed quickly, and they found MARY and JOSEPH, and the Child lying in a manger, and the place where he was shone with light. When they saw they knew that the words which [the angel] had spoken unto them concerning the Child [fol. 108*b* 2] were true, and they worshipped the Child, and returned to their places praising God and giving thanks unto Him. And they related to everyone what they had seen and heard, according to what had been told to them. Glory to our Lord God and Redeemer Jesus Christ for ever and ever. Amen.

And on this day also one hundred and fifty men and four and twenty women became martyrs. These people came from the

city of ANTINOË and they were infidels. When the governor of ANTINOË tortured Saint PAUL the Syrian, the martyr, these people watched Saint PAUL the Syrian whilst he was being martyred. And straightway the governor commanded the soldiers to make iron nails red-hot in the fire, and to gouge out the eyes of Saint PAUL therewith; and when they had done this they gouged out his eyes, and cast him into the prison house. And the people came to him to see him again, and his eyes could see, for our Lord Christ had healed them, and he appeared as one who had not suffered any pain whatsoever, even as they themselves could testify. And when those men and women saw this miracle, they marvelled exceedingly, and they knew that their idols could not perform such a miracle as this, and that God Who had created them, the Creator of creation, was the God who had healed the two eyes of PAUL. And they all cried out with one voice, saying, "We are Christians, and we openly confess the God of Saint PAUL." Then they drew nigh unto Saint PAUL and bowed down at his feet, and besought him to pray on their behalf. And he lifted them up, and blessed them, and said unto them, "God shall accept your trust, and shall [fol. 108*b* 3] number you among the martyrs"; and they went to the governor and confessed our Lord Christ before him. And he commanded the soldiers to cut off their heads with the sword, and they cut them off, and these men and women received crowns of martyrdom in the kingdom of the heavens. Salutation to the festival whereon Christ was born.

Salutation to ABRAHAM, ISAAC and JACOB.

Salutation to the men and women who were of the company of PAUL the martyr.

## XXIX. TÂKHSHÂSH

[fol. 109*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day is celebrated the greatest of all festivals, the honourable, and great, and holy festival of the BIRTH of our Lord Christ, of the holy Virgin MARY. Now our fathers, the doctors of the Church, are at one in their opinion that the festival of the Holy Nativity should be celebrated on two days, for the Nativity took place in the last part of the night of the twenty-eighth day, and in the first part of the twenty-ninth day. When Pâguĕmên (*i.e.* the intercalary month) hath six [days], in that year the festival of the Nativity shall be on the eight and twentieth day; but if Pâguĕmên hath five [days] the festival of the Nativity shall be on the nine and twentieth day. And the [doctors] have ordained and commanded that the festival of the Nativity shall be celebrated two days, for it is the chief of the holy festivals. And the Holy Gospel saith, "And our Lord Jesus was born in Bethlehem of Judea in the days of HEROD. And behold there came wise men from the country of the East, and they came into Jerusalem, saying, 'Where is He Who is born King of the Jews? for we have seen His star, and have come to worship Him'" (Matthew ii, 1, 2). Now these wise men were of the family of BALAAM, and they were diviners, and astrologers, and they watched the stars, and held converse with them. And it was written in their books and in the books of BALAAM, that Christ, the King of the Jews, was to be born, for he saith, "A star shall rise from JACOB and a king from Israel" (Numbers xxiv, 17). And God in the operation of His wisdom made these diviners to understand, and he made those who were astrologers to believe in Him. And He shewed them this star, and when they saw it they rejoiced, for its appearance was different in very many respects from that of the other stars. Now its appearance was this: That star had the form of a virgin embracing a child in her bosom, and it travelled from left to right, and it travelled by day, and disappeared by night. When the wise men travelled, the star travelled; and when they

stood still it stood still. And it was visible to them in one place, and was hidden from them in another. When they came into Jerusalem [fol. 109*a* 2] it became hidden, and when it was hidden from them they were exceedingly sorry, and did not know what to do. And then they came into Jerusalem and asked for Him that had been born. And the number of those diviners was three thousand, and their kings were three, and each of them had one thousand and seventy horses. And when HEROD heard about the diviners who had come to Jerusalem on account of the King Who had been born, he was dismayed and was afraid for his kingdom, for he heard from the Jews about him, that the Messiah would be born in the flesh. And he gathered together all the chief priests, and the scribes of the people, and he said unto them, "Where is the Messiah to be born?" And they said unto him, "In Bethlehem of Judea, for even thus is it written in the prophet: 'And thou Bethlehem, in the land of Ephratah, thou shalt not be for ever the least important and smallest of the principalities of Judah, for in thee shall be born and go forth a king and a governor who shall supervise My people Israel'" (Matthew ii, 6). Then HEROD summoned unto him the diviners by themselves in secret, and he enquired carefully of them the day when the star appeared unto them. And he sent them to Bethlehem, saying, "When ye have departed enquire carefully about the Child and where He is born, and when ye have found Him come back to me, and tell me so that I may come and worship Him." Now these words came from him with deceit, for when the wise men had found Him, he determined to kill Him. And when the wise men heard these words from the king, they departed, and that star which they had seen in the East [fol. 109*a* 3] guided them until it brought them to the cave, and it stood over the cave where the Child was; and when they saw Him they rejoiced with great joy. And by the Will of God JOSEPH and MARY and the Child our Lord Jesus, went out that day to the cave, and at length the diviners found them; for our Lord Christ was reared only at Nazareth. And it was two years after He was born when the diviners came to Him, and when they entered the cave they found the Child with

MARY His mother, and they fell down and worshipped Him, and they embraced Him, and they opened their treasures and brought and gave Him the gold which was His tribute, for He was a king, and incense because He was God, and myrrh, which was a symbol of His life-giving death. And [the angel] appeared unto them again and told them in a dream not to go back to HEROD, but to depart by another road and journey to their own country. And they departed and became preachers and announcers of the appearance of God in the flesh. Concerning this day ISAIAH the prophet prophesied, saying, "Behold, a virgin shall conceive, and bear a son, and she shall call his name Emmanuel which is, being interpreted, God with us" (Isaiah vii, 14). And concerning this virgin the prophet EZEKIEL prophesied, saying, "I saw the door of the East. And God said unto me: This shall be a means of exit. None shall enter through it, and none besides the Lord God of Israel shall go out therefrom" (Ezekiel x, 19). And concerning this virgin DANIEL the prophet saith, "I saw as it were the Son of man, and a cloud came until it reached the Ancient of Days. [fol. 109*b* 1] And it drew nigh unto Him and ascribed to Him dominion, and sovereignty, and honour, and it made all the people and all the nations worship Him, and His dominion was an everlasting dominion, and there was no end to His kingdom" (Daniel vii). And ISAIAH the prophet also saith, "God appeared unto me from Zion, having covered Himself with a covering of flesh like unto myself, and He said unto me, Behold the flesh which I will take from the seed of DAVID, the son of JESSE." And ISAIAH the prophet also saith, "Behold, I will assuredly make a new heaven and a new earth, and I will dwell in them with those I love, and they shall rejoice for ever." And also, "God will make a rod from the root of JESSE to bud, and He will put wisdom, and knowledge, and power therein, and he shall do justice to the poor, and he shall smite the earth with the word of his mouth, and he shall slay the perverse with the spirit of his lips." And ISAIAH the prophet also saith, "I will set my son to be a sign for the nations, and he shall rule over them, and they shall believe on him and put their trust in him, and he shall be for rest and glory, and the earth shall be

full of the knowledge of God." And ISAIAH also saith, "For unto us a Child is born, unto us a Son is given. His dominion shall be upon His swathings, and His name shall be called, Great, Counsellor, Almighty God, Governor, King of Peace, Everlasting Father Who shall come." And JEREMIAH the prophet saith, "Thus saith the Lord: In those days great light shall rise up for DAVID, and he shall set judgement and integrity in the earth. And God [fol. 109*b* 2] shall deliver those who believe on Him, from Judah and Israel." And ELISHA the prophet saith, "God shall come down from heaven, and shall walk about in the market-places of the children of Israel, and He shall teach the people righteousness, and all nations shall be in submission unto Him, except the nation of the alien sons of ABRAHAM." And NEHEMIAH prophesied, saying, "God shall come in my own appearance, and His raiment shall be as is my raiment." And JOEL the prophet prophesied, saying, "I see the virgin daughter of the tribe of JUDAH and of the seed of DAVID become a seat for God, and she shall burn like fire. And I asked the Cherubim concerning her, and I said unto him, 'Who is this [virgin]?' And he said unto me, 'This is the virgin, the seat of God, chosen from among the sons of ADAM, and by her He shall redeem the abominable nations, and she shall be a helper and a support of him that shall believe on her.'" And DAVID saith in the Psalms, "The Great God said unto me: Thou art My Son, this day have I begotten Thee. Ask Me, I will give Thee the nations for an inheritance, and Thy rule shall be to the ends of the earth. Thou shalt rule them with a rod of iron, and like the vessel of the potter thou shalt smash them. And now, O kings, get ye understanding, and be admonished all ye who judge the earth. Serve ye God with fear, and rejoice in Him with trembling; strengthen wisdom so that God may not be wroth, and that ye may not perish from the way of righteousness. Blessed be all those who put their trust in Him" (Psalm ii). And the prophet also saith in the CIXth Psalm, "I begot Thee in the womb before the Morning [fol. 109*b* 3] Star. God hath sworn, and He will not repent. Thou art a priest for ever according to the office (or position) of MELCHISEDEK" (Psalm cx, 3, 4). As he revealed unto

ABRAHAM a ram in the thicket, and as water poured out of the rock in the desert, and as the dry rod of AARON sprouted and blossomed, and as the she-ass of BALAAM spake, and as water poured out from the jawbone of an ass into the hands of SAMSON the giant, and water and honey from the bones of a lion, and as the fire burned in the bush before MOSES, and the bush was not consumed, even so did our Lady, the holy Virgin MARY, bring forth our Lord Jesus Christ. And the fire of His Godhead did not consume the Virgin MARY. Salutation to Thy Birth, O Lamp of the darkness.

And on this day also was born JOSHUA, the judge, of the house of EPHRAIM, who became the salvation of the children of Israel against the attacks of their enemies, just as the Birth of our Lord became the salvation of ADAM and his children. Now formerly the name of JOSHUA was "HÔSÊ'Ă," but when God delivered the children of Israel from Amalek by his help, he was called "ÎYÂSÛS," that is to say, "Saviour" (or "Redeemer"). After the death of MOSES God chose him to be judge over Israel, [fol. 110*a* 1] and he delivered them from slaughter by alien nations, and made them to inherit their land; then he died in peace and inherited the kingdom of heaven.

"The kings of SÂBÂ and Arabia shall bring gifts with entreaty, and the kings of the Islands and of Tarshish shall bring in presents" (Psalm lxxii, 10). Hath come, hath come DAVID, the king, was said of old by the little virgin who brought him forth. [Omitted in the Bodleian MS.]

Salutation to Thy Birth, O consuming Fire.

Salutation to your blood which was shed, O ye martyrs of 'AKMÎM (AKHMÎM). [Omitted in the Bodleian MS.]

Salutation to the blessed ḲUORÎL, master of three camels, [ḲUORÎL the camel man, of the city of SAMANUD,] and Abbâ GÎZÊ.

And on this day also are commemorated JACOB (JAMES) and PÎLĔS (PÎLSES), and THEODORE, the martyrs.

And on this day also died 'AḲÂRYÔS (ABGAR), King of RÔḤÂ (EDESSA). The kingdom of this saint was in the country of Syria, which is called "SARANÎN," and in the city of RÔḤÂ (EDESSA), and he was a worshipper of idols, and a paralytic, and [although] he had given [much] money to the physicians [fol. 110*a* 2] they could not heal him. And when he heard of the works of our Lord, and the miracles which He performed, and how He healed the sick, and cast out devils, and opened the eyes of the blind, and raised the dead, he sent a letter to Him, saying, "Peace be unto thee, O God, Who hast appeared in Jerusalem, in the flesh of men. And peace be unto Thy Father Who hast sent Thee down without Thy being separated from Him. And peace be unto the Holy Spirit, Who hath whispered in my mind that Thou art His Messiah, and His equal. Peace be unto Thee, O Thou Who wast begotten in virginity, without the seed of man. And peace be unto those who have believed on Thee. I believe on Thee, and I have turned from the worship of idols to the worship of Thee. Come to me that Thou mayest be King over me, and make my city Thy home (?), and heal my sickness, and cleanse my impurity. What matter the Jews to Thee? They spit upon Thy Name, and they hurt Thee; they are a nation of men of perverted counsel. If in times of old they did not believe on Thee when Thou didst bring them out of Egypt, by working miracles, and didst feed them with manna for forty years (?), and they murmured against Thee so much that Thou didst deliver them over to destruction, how much less will they believe on Thee when they see Thee clothed in the flesh of earth, which hungereth and thirsteth? Dost Thou imagine that their evil disposition will shew itself differently because Thou art learned in hidden things?" And these and such like things did the King of RÔḤÂ (EDESSA) send to Him in writing. And when the messengers came to our Lord, He knew what was in their hearts, and He told them what was in the letter before they spoke to Him. And then He took a piece of white cloth and wiped His face

thereon, and the exact form and features of His face remained impressed on that cloth, and [fol. 110*a* 3] He sent it with THADDEUS, His disciple, [to the King of RÔḤÂ (EDESSA),] saying, "Take this picture of My Person, and it shall fulfil for thee all thy wants, and it shall heal thee of thy sickness, and shall bless thy city, and direct thy kingdom rightly. I have tested this picture in fire and in water to see if it would change, [but it did not]." And when the messengers came to 'AḲÂRYÔS (ABGAR) they gave him the picture, and he put it in the fire and in water, and neither harmed it. And the city of RÔḤÂ (EDESSA) believed in it, and in its divine authority, and it worked miracles innumerable. And the king was healed of his sickness and died in peace that day. Salutation to 'AḲÂRYÔS (ABGAR), to whom our Lord sent an indestructible portrait of Himself.

And on this day also died ḲUÔRÎL, the camel man. This holy man was from the city of SAMNÛD, and he devoted himself to fasting and to prayers, and God gave him the knowledge of mysteries, and of things that were hidden. And he had three camels which he worked according to his needs, and he used to load them with what he required from the flax fields which he possessed. And he had a certain man, who was one of the men of FARÂGÛN, and who was a chief priest of the shrine of our Lady MARY of that city, and his father had held the [same] office before him; and this church possessed much money which had been given thereto by kings and governors. And he used to [fol. 110*b* 1] have charge of the treasury which was hidden, and the bishop and he who was under him, that is to say, this chief priest, knew the amount of treasure therein; and then, suddenly, without uttering a word to his son, he died. When the bishop heard of his death he came to the church and demanded the money from his son, who said, "I do not know where the treasury is, and my father, whom the hand of death hath snatched away suddenly, hath never told me." When the bishop heard this he was wroth and he wished to torture him, and the man said to the bishop, "Wait until I have looked for the place where the treasure is, and if I do not find it do

with me what thou wilt"; and to this the bishop agreed, and fixed a time. And the young man went into his house and told his wife all the trouble. And she said unto him, "Put thy trust in God, and go to the monks, the fathers of Dabra Abbâ MAḲÂRA, and ask them and their neighbours for they will tell thee." And when he had arrived there he asked the monks with tears to make themselves masters of [his] sorrow; and not one of them could tell him anything. Then a certain solitary made a sign to him, and said unto him, "Go to SAMNÛD, and enquire for ḲUÔRÎL an owner of camels, and tarry with him, and he will tell thee [where it is]." And when he had come into the city of SAMNÛD, and enquired for ḲUÔRÎL, the people told him [where he was]; and when he arrived there he found him in his house and his three camels were with him. As soon as ḲUÔRÎL saw him, he knew by the Spirit everything, and what he wanted, and then he brought him into his dwelling and offered him food. And the young man said unto him, "O my father, I cannot eat until I have finished my errand"; and ḲUÔRÎL said unto him, "Thine errand shall be fulfilled." And after supper [fol. 110*b* 2] each man went to sleep in his abode. And at midnight ḲUÔRÎL the camel man saw a vision of that man standing by his camels, and when he bowed the man bowed with him, and when he prayed the man prayed with him. And on the morrow he took his camels into the desert to load them with the flax which he needed, and that man [of the dream] went with him to help him. When they arrived in the fields ḲUÔRÎL took one camel to load him with flax, and that man took the second camel to load him, but he put a load on the camel's back which was beyond his capacity to carry, and overloaded him very much indeed; and when the animal wanted to raise his load he was unable to move. And that man took a stick to beat him, but the camel cried out in human speech, saying, "O my father ḲUÔRÎL, do not let this man ill-treat me; he hath loaded me beyond what is right for me." And ḲUÔRÎL came and lightened the weight of the camel's load, and he said unto that man, "O my son, why didst thou load him with a weight heavier than he could carry? Wouldst not thou be sorry if one laid a heavy load upon thee, and a

labour which thou couldst not perform?" And then when they came into their abode he asked him about his sorrow so that he might tell him and reveal to him the place of the treasure; and having made him to swear that he would not repeat his words to anyone else, he said unto him, "There is at the east end of the church a little box, and therein is the treasure." And when the young man went into his house, he told his wife, and they went together to that place and found there a treasure the like whereof in quantity doth not exist in the treasuries of kings; and he told the bishop, who took charge of it. [fol. 110*b* 3] Salutation to the blessed ḲUÔRÎL.

And on this day also the men of 'AKMÎM (AKHMÎM) became martyrs. They were gathered together in the church on the festival of the Nativity, which is to be praised! and they were performing the service of the consecration of the Offering, and they saw our Lord sitting upon the Tâbôt (*i.e.* tabernacle) administering the Holy Mysteries to the people. And whilst they were enjoying this happiness ARIANUS came and attacked them, and he entered the church and seized the two prefects of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. After that he slew the deacons, and the sub-deacons, and those who sang (*i.e.* the choir), and the steward of the church, and he left not alive neither woman nor child; and he slew so many that the blood ran out of the door of the church and along the road for a distance of twenty cubits. And Abbâ VENUDIUS, the bishop, and DIOSCURUS, and SACLABIUS (*sic*) and his brethren who were with them, ARIANUS took with him bound in fetters. And behold the memorial of their martyrdom is written in the section for the First Day of the month of Ṭĕr. Salutation to your blood, O ye martyrs of 'AKMÎM (AKHMÎM), which was shed mercilessly.

## XXX. Tâkhshâsh

[fol. III*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the honourable father, Abbâ JOHN, Abbot of the desert of SCETE. When this saint was made abbot of the monastery of Saint MACARIUS the Church flourished. And he was the father of many saints, among them being Abbâ GA'ÂRGÎ, and Abbâ ABRAHAM, the great stars, and Abbâ MÎNÂS, Bishop of the city of TAMÛZ, and Abbâ ZACHARIAS of SĔḤA, the bishop, and of many others who were like unto them; and he was the asylum of many souls. And many times when he was administering the Sacrament to his people, both the sinner and the righteous man were revealed to him, and after, he saw our Lord Jesus Christ and His holy angels above the altar. One day he saw a certain priest whose deeds were evil as he was coming to the church, and there were many unclean spirits surrounding him, and they had made a bridle (or gag) for his mouth; but before he could enter the church, the angel of God came forth from the altar, and drove them away from him with a sword of fire. And when that priest came in and put on the vestments of the priesthood to celebrate the Eucharist, the whole of him became like unto fire, and he consecrated the Offering and administered the Holy Mysteries to the people. And having put off the priestly vestments, and the adornments worn for the Eucharist, he went out of the church, and those black, unclean spirits returned to him, and treated him as before. And [fol. III*a* 2] Abbâ JOHN told this story to the brethren when he was informing them that there is no difference between the priest who is a sinner and the priest who is a righteous man at the time of the administration of the Eucharist, because through the faith of the people the bread becometh His Body, and [the wine] His honourable Blood. And he spake to them in a parable, saying that the matter is like unto the seal of the emperor wherewith they stamp iron and gold, but the seal remaineth unchanged; even so is it with the priests, for one is not different [from the other], but God

will reward each priest according to his work. And a great tribulation came upon this holy man, for the pagan barbarians carried him away captive to their own country, and they held him a close prisoner; and he lived with them for many years, and they afflicted him sorely the whole time; and then our Lord Jesus Christ restored him to his own monastery. Before his departure from earth, the time of which he knew, he gathered together the brethren and commanded them to keep the precepts of the Holy Gospel, and to walk according to the course of the holy fathers, so that they might receive with him a portion and a heritage in the kingdom of the heavens; and then he became a little sick. And he saw the company of the saints who came to carry away his soul, and he rejoiced with a great joy, and he delivered up his soul into the hand of God. And he died in peace, and the brethren carried him into the holy church of the community, and they buried him and sang many psalms and dirges as they did so; and because of their love and affection for him they cut strips off from the cloths wherein he was swathed, and these strips became a means of healing every sick person, whatsoever might be his sickness. And this father lived ninety years. And the place where he lived existeth to this day, and it is called [fol. 111*a* 3] BEGBÎG. Salutation to JOHN, chief of the desert of SCETE.

And on this day also KERION (GORION ?) and PHILEMON, officers of the army of ARIANUS, and forty soldiers with them became martyrs. The cause of their martyrdom was this: When they saw the miracles which were performed by the martyrs DIOSCURUS, and AKLABIUS, and Abbâ VENUDIUS, nobles of 'AKMÎM (AKHMÎM), they cast away their military equipment, and they cried out, saying, "We are Christians and we believe on Christ." And the governor commanded his soldiers to cast them into a red-hot oven, and in this way they finished their martyrdom. And when those who were gathered together about them saw them, many of them cast themselves into the oven, none forcing them to do so.

And on this day also died Saint JOHN of LÎḲÔS (LYKUS).

This holy man fought the spiritual fight from his youth up, and as soon as he had adopted the garb of the monk, the gift of prophecy was given to him; and he healed the sick, and the report of him was heard in all the land. And there was a certain governor (or noble) who visited Abbâ JOHN frequently, and his wife used to urge him and adjure him to take her to Saint JOHN, and he said unto her, "The saint hath not looked upon the face of [fol. 111*b* 1] a woman for forty years." And the governor went and told Abbâ JOHN what his wife had said to him, and Abbâ JOHN said unto him, "With God's good pleasure I will fulfil her desire for her." And that night Saint JOHN appeared unto the woman in a dream, and he said unto her, "What hast thou to do with me, O wife, who dost seek to see the face of me, a sinner? I am neither a righteous man nor a prophet. Henceforward seek not to see my face"; and having said this he prayed over her and blessed her. And on the following morning the woman told her husband how the saint had visited her in the spirit, and she described to him his face and form, and she sent him to him with words of praise and gratitude. And when the saint saw her husband he smiled and he said unto him, "Have I not fulfilled the desire of thy wife for her, and visited her?" And when her husband heard him he marvelled exceedingly at his virtues and righteousness. And Abbâ JOHN lived a life of strenuous spiritual fight for a period of ninety years, and then died in peace. Salutation to JOHN who put from him the sight of a woman during his life.

And on this day also died Abbâ ZACHARIAS, the fighter. Before he became a monk, when this holy man was journeying along the road, some barbarians rose up against him, and seized him and wanted to kill him. And by the Will of God an abbot happened to be passing along that road at the time, and he cried out to them, and they, [fol. 111*b* 2] thinking that the soldiers were pursuing them, took to flight, being afraid, and as they were fleeing they were drowned in the river. And ZACHARIAS being delivered from slaughter took their goods, and came into the city to sell them, and the governor of the city believing him to be a thief commanded his soldiers to kill

him, but as soon as he learned his business he let him go. Then ZACHARIAS went to the monastery of Abbâ PACHOMIUS, and he put on the garb of the monastic life; and he devoted himself to fasting and prayer, with such strenuousness that Satan became envious of him, and having disguised himself, and assumed the form of his father, he appeared to him by night. And he said unto him, "My departure draweth nigh, come and bury me"; and the saint thinking that it was true went to his father, and finding him alive, knew that it was a device of Satan. And he returned to his habitation, and shut his door, and he continued to fight against Satan until he prevailed. And on the day of Hosannah he went to the abbot and asked him to give him leave to go to Jerusalem. And on the following day he found three shining men waiting for him, and he went with them. Then the abbot went to look at his cell, and he found three huge serpents gliding about on the ground, and being afraid of them he called out the name of ZACHARIAS three times. And when he turned towards the serpents they spoke unto him in human speech, saying, "O ABÛNA, where hath our brother ZACHARIAS gone, who feedeth us?" Then the abbot gave them food. And Abbâ ZACHARIAS returned to his cell, and he continued his strenuous fight and died in peace. [fol. 111*b* 3] Salutation to ZACHARIAS who fed three serpents.

And on this day also the people of Ethiopia commemorate the CHILDREN OF BETHLEHEM whom HEROD the wicked slew; now the history of them is written in the section for the third day of the month of Ṭĕr. Salutation to each of the children of two winters (*i.e.* two years old).

Here endeth the Histories of the blessed month of Tâkhshâsh by the good pleasure of God, and by the Will of our Lord Jesus Christ, and by the favour of the Holy Spirit Paraclete.

## THE FIFTH MONTH—ṬĚR

(JAN. 6–FEB. 5)

[fol. 112*a* 1] The first day of the blessed month Ṭĕr containeth ten hours, and then this period increaseth.

### I. ṬĚR

#### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day STEPHEN, the apostle, archdeacon and protomartyr, became a martyr. This holy man, as the Book of the Acts of the Apostles testifieth, was full of grace, and of the Holy Spirit, and of power, and he used to perform signs and miracles among the people. And the Jews were envious of him, and they seized him and brought him into their synagogue, and they said, "We found him blaspheming God and MOSES, and saying that Jesus shall change the Law of MOSES, and shall overthrow this holy place." And those who were sitting round in the Sanhedrîn looked at the face of the blessed STEPHEN, and saw that it was like unto the face of an angel of God. And they said unto him, "Is this thing true which is said concerning thee?" And the saint answered and said unto them in a loud voice, "Hear ye, O our fathers and brethren. The God of praise appeared unto our father ABRAHAM in the country between the rivers (Mesopotamia), before he had left Harran, and He said unto him, Get thee out from thy country and from thy kindred, and come into the land which I will shew thee; and he went forth from Harran as God commanded." And again God commanded him to speak, and then STEPHEN talked to them about the birth of ISAAC, and concerning JACOB and his sons, how they sold JOSEPH, and how JOSEPH knew his brethren when he was chief. And Saint STEPHEN talked with them until [he came to] the building of the sanctuary. And then he lifted up his voice and said unto them, [fol. 112*a* 2] "O ye stiff-necked men, ye dense of heart, at all times do ye resist

the Holy Spirit, even as did your fathers who persecuted the prophets who prophesied, and who preached concerning Christ, Whom ye killed, and Who hath risen from the dead." And when they heard this they gnashed their teeth upon him. And Saint STEPHEN being full of faith, and of the Holy Spirit, looked up to heaven, and he saw the glory of God, and Jesus Christ at the right hand of God His Father, and he said unto them, "Behold, I see heaven open, and Jesus standing on the right hand of God His Father." And when they heard [this] they shut their ears, and took him that they might stone him with stones, and they deposited their apparel with SAUL, that is to say PAUL. And they took STEPHEN outside the city, and stoned him, and he prayed to God on their behalf, and he knelt down on his knees and said, "Receive my soul unto Thyself, O God." And he said, "Let not this sin be reckoned unto them"; and he was like unto his Lord. And when he had said this he died, and certain believing men came and carried away the body of the saint, and they lamented for him with a great lamentation, and buried him. Salutation to STEPHEN.

And on this day also Saint [fol. 112*a* 3] LAVENDIUS (LEONTIUS ?) became a martyr. This saint lived in the days of the Emperor MAXIMIANUS, the infidel, in the country of Syria. When the Emperor heard about him, and knew that he was a fighter of the spiritual fight, and that he worshipped God, he sent and had him brought before him. And he offered him very much money, and tried to persuade him to forsake the worship of God, and to serve his idols. And Saint LAVENDIUS (LEONTIUS ?) laughed at him and spurned his gifts, and his money, and his honours, and despised his punishments, and cursed his unclean gods. And straightway the Emperor was wroth exceedingly, and he commanded his soldiers to hang him up on the wheel, and to torture him severely; and they did to him as the emperor commanded, but God brought him out sound and uninjured. Then the emperor commanded them to beat him with clubs, and to boil oil and fat in a large cauldron, and to cast the saint into it; and they did this to him. And the saint endured all these tortures, for our Lord Christ made him strong, and

enabled him to endure, and He raised him up whole and uninjured. When the emperor was tired of torturing him, he commanded them to cut off his head with the sword, and thus he received a crown of martyrdom in the kingdom of the heavens. And many signs and wonders were made manifest through his body, and the fame of him was heard throughout Syria; and they built churches and monasteries in his honour. In one of his monasteries Saint SEVERUS, Archbishop of the city of Antioch, was baptized when he was a child. [fol. 112*b* 1] Salutation to LAVENDIUS (LEONTIUS ?).

And on this day also died Saint MACARIUS, the sixty-first Archbishop of the city of Alexandria. When Abbâ MICHAEL, the archbishop, his predecessor, died, the bishops, and chief priests, and elders of Egypt, gathered together, and they all went up to the desert of SCETE, and they took up their abode in the monastery of Saint Abbâ MACARIUS, and they enquired carefully of the desert monks, and the righteous men who dwelt in cells and caves, and asked them who was fit for the honourable office of archbishop; and one of the righteous men told them about this saint. And the priest MACARIUS, who dwelt in the monastery of Saint Abbâ MACARIUS, said, "He is better than all others for this office"; and they searched for him, and seized him against his will, and as they bound him, he cried out "I am a sinner and am not fit for this work"; but they did not hearken to his words, and they made him archbishop against his will. And he appointed bishops and priests in every district of Egypt, and he restored many churches, and in his days all Christians lived in peace and safety, and the churches were [uninjured]. He occupied his office for twenty-seven years and thirty-one days, and he was well-pleasing to God, [fol. 112*b* 2] and died in peace. Salutation to MACARIUS.

And on this day the saints of 'ÂKMÎM (AKHMÎM) became martyrs, and their history is as follows: There was a certain man of the men of 'AKMÎM (AKHMÎM) who was a judge, and he was rich in gold and silver, and his name was EL-SÎD-MÂLYÔS, and he begot two sons whose names were DIOS-

CURUS and SAKLABIUS (AESCULAPIUS ?), and they were reared in the fear of God, with fasting and prayer. And when their father died they wished to adopt the monastic life; and the angel of God appeared unto them and [commanded] them to go to the monastery of Abbâ MOSES, the desert monk; and having gone to him they put on the garb of the monk, and they fought the spiritual fight strenuously, and performed signs and wonders. And after a few [days] DIOSCURUS was made a deacon [and] priest, and SAKLABIUS a deacon, and then it happened that DIOCLETIAN denied the God of heaven, and commanded ARIANUS, the governor of ĔNṢĔNÂ (ESNEH ?) to slay [all] the Christians who would not sacrifice to his gods. And ARIANUS arrived in 'AKMÎM (AKHMÎM) and he seized PETER, the bishop, Abbâ BÛNÛDYÂS, and he bound him, and came into his city. And MICHAEL, the angel of God, appeared unto DIOSCURUS and SAKLABIUS, and told them that they were to receive the crown of martyrdom in the kingdom of the heavens, and on the twenty-eighth day of the month of Tâkhshâsh they and twenty-four monks went to ARIANUS. And when they arrived in the city of 'AKMÎM (AKHMÎM) they found the Christians, [fol. 112*b* 3] together with their wives and children, in the church of Christ our Redeemer, ready to celebrate the festival of the Glorious Birth and to die for His Name; and Abbâ BĔNÛDYÂS (*sic*) the bishop came with them. And on the following morning Abbâ BĔNÛDYÂS read the Liturgy, and when he came to the passage wherein is said "Holy," the angels cried out, saying, "Holy, Holy, Holy, Lord God of Hosts, Heaven and earth are full of Thy glory." And the saints saw our Redeemer sitting upon the Tâbôt (*i.e.* tabernacle) and the angels standing round Him raising the Offering, and He placed the Offering in the hand of the priest that he might present it to those assembled there. When ARIANUS heard [this] he was filled with great wrath, and he came into the church, and seized the two elders of the city whose names were BĔHWÂFÂ and WĔNÎN, and cut off their heads with the sword. And after that he killed the deacons, and the subdeacons (?), and the singers, and the steward of the church, and he left neither woman nor child alive; and at

length their blood ran out of the door of the church, and flowed down the road for a distance of twenty cubits. Then [the officer] took Abbâ BÛNÛDYÂS (*sic*) the bishop, and DIOSCURUS and SAKLABIUS, and the brethren who were with them, and carried them before ARIANUS, who persuaded them to worship idols. And when they refused to do so, he commanded the soldiers to beat DIOSCURUS and SAKLABIUS until their bones were shattered, [and they did so], but the angel of God appeared unto the saints, and healed them. And KÂRYÔN and PHILEMON, the chief officers of the guard of ARIANUS, and the forty soldiers who were with them, saw this miracle, and they believed on Jesus Christ. And the governor commanded his soldiers to cast them into a red-hot oven, and they finished their martyrdom on the thirtieth day of the month of Tâkhshâsh. And several of those who were gathered together there cast themselves [fol. 113*a* 1] into the oven, without any man compelling them to do so, and they finished their martyrdom. And on the first day of the month Ṭĕr, whilst DIOSCURUS and SAKLABIUS were shut up in prison, MICHAEL the archangel appeared unto them, and made them strong to finish their martyrdom. And on the following day ARIANUS held converse with them concerning their worshipping idols, and when they refused to do so, he commanded the soldiers to gouge out the eyes of DIOSCURUS, and the saint took up his eyes and put them back in their sockets, and they were as they had been before [they were gouged out]. And LUCIUS, an officer, and his company of soldiers, believed on Christ, and the governor cast them into a pit, and they completed their martyrdom. And then ARIANUS commanded the soldiers to kill the saints, and whilst they were praying the Lord Jesus Christ appeared unto them and gave them the covenant that whosoever invoked their names, and commemorated them, and wrote a history of their strife should be numbered with the company of the righteous. Then the soldiers came and cut off the head of Saint DIOSCURUS with the sword, and SAKLABIUS they cut in halves, and the four and twenty monks they split in twain, from their heads to their feet, and they were crowned on the first day of the month Ṭĕr. And SAMUEL, who was a

kinsman of theirs, swathed their bodies for burial, and he buried them in the church which was consecrated in the Name of the Father and the Son and the Holy Ghost. And the number of the martyrs who were slain is eight thousand one hundred and forty. Salutation to DIOSCURUS and SAKLABIUS.

[fol. 113*a* 2] And on this day also became martyrs, excepting those who died the day before, whom DIOCLETIAN killed, sixty priests, one hundred and thirty deacons, fifty-three singers, eighty stewards (*i.e.* vergers) of churches, forty-two judges, one hundred and fifty subdeacons (?), eight thousand four hundred and ninety members of the laity, and their elders LEDIANUS (LYDIANUS), and TÂDRES (THEODORE), and PAUL.

## II. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died ABEL, the righteous man, whose blood was shed by violence; and he was the first-born of the dead, whom CAIN his brother slew. And the cause of this was the fact that ADAM transgressed the command of God, and ate of the tree, although he was commanded not to eat of the tree, and death obtained dominion over him, and over his sons, and he became a slave of sin, and Satan was given permission to lead him astray for ever. Then when he went out from the Garden, and descended into the low-[lying] land, he continued for one hundred years to weep and to lament, because he was stripped of the glory of his honour, and was driven out from his inheritance. When his lamentation was ended, he knew his wife EVE, and she conceived by him and she bore him CAIN and 'ÊLYÛD his sister. And then he knew EVE again, and she bore him ABEL and 'AḲLÎMÂ his sister. And when the children were become young men ADAM said unto EVE, "Behold thy children have grown up, let CAIN marry [fol. 113*a* 3] 'AḲLÎMÂ, who was born with ABEL, and let ABEL marry 'ÊLYÛD, who was born with CAIN." And CAIN said unto EVE his mother, "It is right that I should take my sister, who was born with me, and that

ABEL should take his sister, who was born with him"; now this [he wanted] because 'ÊLYÛD who was born with CAIN was more beautiful than 'AḲLÎMÂ the sister of ABEL, and she was like EVE her mother. And when ADAM heard this, it was exceedingly grievous unto him, and he said, "This is against the Law, and it is not right for thee to do this thing, and to take to wife thy sister who was born with thee." At that moment envy (or jealousy) entered into the heart of CAIN, and he wanted to kill ABEL. Then ADAM said unto CAIN and ABEL, "Get ye forth and offer up an offering to God, and whichever He pleaseth let it be to Him." When they had offered their offerings God looked upon the altar of ABEL, and accepted his offering, and He rejected the offering of CAIN. Then the jealousy and anger of CAIN were increased, and Satan came upon him, seeking a pretext for killing him. And when he had gone down into the valley Satan visited CAIN, and he said unto him, "Why art thou sorrowful?" And CAIN said unto him, "Because my father hath commanded me to give my beautiful sister to my brother ABEL." And Satan said unto him, "Hear my voice, O my friend, and listen to my admonition. Rise up and follow thy brother, and thou wilt find him drinking water; smite him on his head with a stone, and when he dieth thou canst marry both thy sisters." And the advice of Satan was good in CAIN'S sight, and he burned with the lust for fornication, for he was the son of perdition. And then he took up a stone and smote the head of ABEL, who died by the hand of his brother through jealousy of a woman. [fol. 113*b* 1] This was the beginning of sorrow, and the cause of death in the world. And concerning this God said unto ADAM and EVE when they were in the Garden, "Ye shall not eat of this tree, for in the day wherein ye eat thereof ye shall surely die" (Gen. ii, 17); and these words referred to ABEL before [he was born]. And God said unto CAIN, "Where is thy brother ABEL?" And CAIN said unto Him, "Am I my brother ABEL'S keeper?" And God said unto him, "The blood of thy brother hath come to Me. Cursed shalt the earth be because she hath opened her mouth to drink the blood of thy brother; and do thou tremble, and be terrified all the days of thy life." And this curse was exceedingly heavy

upon CAIN, and at length his seed was destroyed from off the face of the earth by the waters of the Flood, because of ABEL. And ENOCH saith, "I heard the blood of ABEL crying out, and accusing his brother." And our parents, the children of ADAM, before the waters of the Flood, used to swear by the blood of ABEL, and our Lord said unto the scribes and Pharisees, "Which of the prophets did not your fathers kill? Therefore there cometh upon you the blood of all the righteous which hath been poured out upon the ground from the blood of ABEL the Just to the blood of ZACHARIAS the priest, the son of BERACHIAH, whom they slew in the midst of the sanctuary" (Matthew xxiii, 35). And PAUL saith, "The sacrifice of ABEL was better than [that of] CAIN, by reason of the faith which he brought to God, and it became a witness concerning him that he was a righteous man, and the sacrifice which he offered to God also testified concerning him; and [although] he is dead it yet speaketh." And he saith also, "Jesus, the lamp and guide of the new covenant, and the sprinkling of the blood of the prophet, which speaketh [fol. 113*b* 2] better than that of ABEL" (Hebrews xi, 4; xii, 24). And then, when ADAM missed ABEL, his son, he said unto CAIN, "Where is thy brother?" And CAIN answered him angrily, saying, "How should I know where my brother is?" And ADAM ran into the valley and found ABEL, and he took ABEL'S head in his arms, and said unto him, "Who killed thee?" and ABEL said, "CAIN killed me." And ADAM and his wife wept for ABEL for four weeks of years. And as soon as ABEL was dead angels came to ADAM and said unto him, "Good tidings for thee, O father of the world! Thy son ABEL reposeth in peace among the trees of thy Garden, and his soul hath ascended to God as a sacrifice which hath been accepted. As thou wast the first to [bring in] death, so he is the first to enter into the holy place." When ADAM heard this he was comforted and he buried ABEL in the CAVE OF TREASURES. Salutation to ABEL the accepted sacrifice.

And on this day also HELLANICUS, the bishop [of WĚSHÎM], became a martyr. When the Emperor DIOCLETIAN, the infidel,

heard the report that Saint HELLANICUS was teaching the people to reject his gods, he sent envoys to seize him, and to torture him severely. And when the blessed HELLANICUS heard of the arrival of the envoys of the emperor, he gathered together the people who were in his city WĔSHÎM, and he consecrated the Offering, and administered unto them the Holy Mysteries, the Body and Blood of Christ, [fol. 113*b* 3] and then he said unto them, "After this time ye will never again see my face." And they all wept with a bitter weeping, and they were unable to hold him back against his will. Then he went out and delivered himself up to the envoys of the emperor, and they took him and gave him to the governor of ANTINOË to torture. And the governor tortured him severely, and God gave him strength and enabled him to endure the torture; and then the governor took him with him to the city of 'EDKÛ and there also he tortured him severely. And when he was tired of torturing him he commanded the soldiers to cut off his head with the sword, and to cut through his body to the shoulders; and they cut through his head down to the shoulders; and the governor took him with him to carry him to the city of TÛKH. And as they were travelling in the boat, the saint, knowing that his death was near, commanded one of the sailors, who was a believer, saying, "When we arrive at the port (or quay) and I am dead, cast out my body on a hill"; and having said this he died. And they arrived in port, and straightway the sailor took the body of the saint and cast it out on a hill. And immediately certain believers who had been commanded to do so by the angel of God, came and took his holy body, and swathed it for burial, and hid it among them until the end of the days of persecution. And they built a church, and laid his body therein, and great signs and miracles took place [therein] through it. Salutation to HELLANICUS whose shoulders were cut through.

[fol. 114*a* 1] And on this day also died the holy father THEONAS, the sixteenth Archbishop of the city of Alexandria. This saint was learned, and wise, and strong in the True Faith, and good in every action of his life; and all men loved him

because of his learning and wisdom. And he built in the city of Alexandria the church of our holy Lady the Virgin MARY; [until that time] the Christians and the believers were only able to pray and to receive the Eucharist in cells (or caves) secretly because of their fear of the infidels. And this saint persuaded the people until they let him build beautiful churches, and he converted many of them, and baptized them with Christian baptism. At the end of the [last] year of his office he baptized the blessed PETER, who became archbishop after him; in the fifth year of his office he made him a reader, in the twelfth year of his office he made him a deacon, and in the sixteenth year of his office he made him a priest. In the days of this saint there appeared in the city of Alexandria the infidel SABELUS, who believed and said that Father, Son and Holy Spirit are one Person; and this father anathematized him and brought his evil faith to naught. And in his days COSMAS, and DAMIANUS, and their mother suffered martyrdom. And this father finished a good life, and pleased God, and having sat for eight and twenty years he died in peace. [fol. 114*a* 2] Salutation to THEONAS, who baptized PETER.

And on this day was consecrated the church of our holy Lady the Virgin MARY, in the monastery of Abbâ SÎNÔDÂ (SHENUTI). Salutation to the consecration of thy church, O MARY.

And on this day also nine thousand seven hundred souls became martyrs with PHILOTHEUS, and SÂBÊLÂ (SYBIL) the daughter of HERCULES, the interpretress of dreams.

## III. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were slain the innocent, and holy, and righteous children and martyrs, [who were in number] eighteen thousand. [In the Bodleian MS. 144,000.] When HEROD, the wicked, had waited for the diviners to return to him, and they did not

do so, he became exceedingly angry, and he sent his soldiers and they killed the children in Bethlehem, and [fol. 114*a* 3] in Judea, and in all the region round about, whose days were two years and less, according to the time when he enquired of the diviners. The Holy Gospel saith that when the diviners departed the angel of God appeared unto JOSEPH in a dream, saying, "Rise up, take the Child and His mother and depart to the land of Egypt, and remain there until I tell thee to return, for behold, HEROD is seeking for the Child to kill Him." And JOSEPH rose up and took the Child and His mother by night, and departed to the land of Egypt, in order that might be fulfilled the words of the prophet, saying, "Out of Egypt have I called My Son" (Matthew ii, 13; Hosea xi, 1). And HEROD, the accursed, was wroth, and he wished in his mind to kill the children, thinking that our Lord Christ might be one of them, and that he would kill Him. And our Lord Christ, who performed every human act, the committal of sin alone excepted, fled from the face of HEROD, in the operation of His wisdom, for if HEROD had found Him and killed Him, according to what was meet for the might of His Godhead He could not have died, or men might have thought that His Incarnation was an inferior thing. Therefore our Lord fled to the land of Egypt so that prophecy might be fulfilled, and that He might teach us also to flee from evil, and might destroy the idols of the country of Egypt. And how was HEROD able to kill these very many children? He invented pretexts, and he sent messengers into all the cities, saying, "An Imperial Edict hath reached me from CAESAR, who hath commanded to be counted all the little [fol. 114*b* 1] children whose days are two years and less, so that he may give unto them money and apparel and they may belong to his army." And because of this many children were gathered together with their mothers, and HEROD sent out ten hundred soldiers to them and they murdered them on the hills in one day. And then was fulfilled the prophecy of the prophet who saith, "A voice is heard in RÂMÂ, weeping and lamentation. RACHAEL weepeth for her children, and refuseth to be comforted, because her children are wanting" (Jeremiah xxxi, 15; Matthew ii, 18). Now Bethlehem is named

after RACHAEL. And Saint JOHN the evangelist, 'Abû-ḳalamsîs, saith that he saw the souls of these holy children, and that they cried out, saying, "How long shall we remain unavenged for the violence done unto us?" And Saint JOHN saith, "I saw a vision, and behold there was given unto each one of them white apparel, and one said unto them, 'Rest now until your brethren the martyrs who are in the world shall finish their martyrdom.'" And he saith also, "The praise wherewith the Four Beasts and the priests of heaven praise [God] none knoweth except these eighteen thousand little children who have not defiled their bodies with lust; and they shall dwell with God always. Blessed are they and blessed are the wombs that bare them." Salutation to the children whom HEROD killed, thinking that he would kill Christ among them. [fol. 114*b* 2] Salutation to ISAIAH who foretold clearly the birth of Christ.

And on this day also died Saint LÎBÂNÔS, who is [called] "MAṬÂ'A." The name of the father of this holy man was ABRAHAM, and the name of his mother was NĚGĚST, and they were rich in gold and silver. And on the day when they brought a wife to this saint, the angel of God, GABRIEL, called him in the night, and brought him out from the house of his father, and took him to the monastery of Abbâ PACHOMIUS, where he became a monk. And then he departed to the country of Ethiopia, and he dwelt there and fought the spiritual fight for many days. And he brought water out of a rock, and performed many miracles; and he died in peace. Salutation to LÎBÂNÔS.

And on this day also is commemorated Abbâ AMMON, who was always cursing the hair of women, and who could never abase the instrument of sin. Salutation to AMMON. [Omitted in the Bodleian MS.]

## IV. Ṭĕr

[fol. 114*b* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the departure of JOHN the apostle and evangelist took place. When the lot went forth that this saint should go to the country of Asia, he was sad and wept, for he knew that the people there were wicked, and heretics, and stiff-necked; but then he received from our Lord power and consolation. And he went forth to the country which was his lot, and with him was his disciple PROCHORUS. They embarked in a ship, and intended to go to the city of the Ephesians, but the ship was wrecked, and each man clung to a plank of wood from the ship. And the waves of the sea washed PROCHORUS, his disciple, to an island, but Saint JOHN remained among the waves of the sea for forty days and forty nights. At length God commanded, and the sea carried him to the place where his disciple PROCHORUS was living, and he gave thanks to God that they had met again. And they rose up and went into the city of the Ephesians, but they were unable to preach in the Name of our Lord Christ, because the men there were wicked, and perverse, and invented pretexts [to harm them]. And JOHN became the furnace-man, and tended the fire of the bath of a woman whose name was RÔMNÂ, and PROCHORUS, his disciple, became a washer of clothes. And the mistress of the bath afflicted them sorely, and treated them with cruelty, and contumely, and she used to beat them with sticks and curse them with many, many curses because of their alien origin and poverty. And she treated them as her slaves, and she wrote labels whereon their prices for sale were written, and attached them to [fol. 115*a* 1] their persons. And they remained with her in great wretchedness until the son of the governor of the city came into the bath to wash. Now there had been in the bath-house a power of the Satans from the time when it was built, and this power strangled the son of the governor, and he died straightway. And when the men of the city gathered together to see the young man who had died, Saint JOHN came

with them, and he stood still and looked on like everyone else. And when RÔMNÂ saw him, she cursed him and said, "Hast thou come hither to laugh at me, and to rejoice thyself over the death of the son of my lord?" And the saint answered her gently, and said unto her, "Fear not, neither be thou sorrowful"; and he drew nigh unto the dead man, and made the sign of the Life-giving Cross over him, and he breathed on his face, and the young man came to life again straightway. And the men of the city cried out, and came to worship Saint JOHN, and first and foremost among them was his mistress RÔMNÂ; and she was weeping, and beseeching him to forgive her all the faults which she had committed against him. And when DIOSCORIDES the governor heard that his son was dead, he was smitten with fear and died; and when they told JOHN this, he made the sign of the Cross over him, and raised him up from the dead. And he believed on Jesus Christ, and was baptized with all the men of his house in the Name of the Father and the Son and the Holy Spirit. And when JOHN reviled the men of the Ephesians because of their worship of idols, anger seized them, and they stoned him with stones, but the stones came back and broke their idols. And when they prayed to their god there was a noise, and an earthquake took place, and three hundred men died; but Saint JOHN prayed and raised them up from the dead. And the men of the city believed, [fol. 115*a* 2] and were baptized in the Name of the Father and the Son and the Holy Spirit. And a certain woman whose son had been seized by an unclean spirit, came to him, and asked him [to help her], and he took the right hand of the young man and made the sign of the Cross over him, and he rose up, being freed from the unclean spirit, and he glorified God. And there was another man who had lain upon a bed for twelve years, and when he saw JOHN he cried out with a loud voice, saying, "Have mercy upon me, O apostle of the Lord Jesus Christ." And when JOHN saw his confidence, he said unto him, "In the Name of the Lord Jesus Christ rise up"; and the man rose up quickly, and believed on Christ. And when Satan saw all these signs and wonders he was filled with craftiness and envy, and he took the form of a soldier of the emperor, and came into the city weeping. And

two men who were passing by found him, and they said unto him, "Why dost thou weep?" And he said unto them, "The emperor hath given me two men who are magicians, and whose names are JOHN and PROCHORUS; if ye can seize them for me I will give you gold." And straightway the two men seized JOHN and PROCHORUS, and wanted to kill them secretly, but when DIOSCORIDES the governor heard of this he delivered them. And JOHN performed many signs and wonders before them, and all the men of the city believed on our Lord Jesus Christ, except the priests of the idols, and they did not believe and they wanted to kill Saint JOHN. And Satan stirred them up against him to kill him, but God Who protecteth His chosen ones [saved him]. And Saint JOHN laboured hard and suffered great tribulation until at length he converted them all to the knowledge of God. And the apostle Saint PAUL is a witness [fol. 115*a* 3] concerning them, and concerning the denseness of heart of the men of Ephesus, and concerning their excessive love for idols. And with great toil Saint JOHN brought them all into the True Faith, and he set over them a bishop, and priests, and deacons. And he went forth to all the cities, and travelled through all the country of Asia, and he converted all the people and brought them into the knowledge of God. And the blessed JOHN lived ninety years, and grew very old, and he did not taste death by the sword like all the [other] apostles, but because of his virginity and purity they are all equally to be praised. And he wrote a Gospel and 'ABUḲALAMSÎS (the Apocalypse) which he saw in the island of PAṬMÔ (PATMOS), which is full of mysteries. And he wrote three Letters, which are written in the Book of the Apostle, and it was he who reclined on the breast of our Lord at the time of the Supper, and he said unto Him, "My Lord, who is he that shall betray thee?" And it is he who, at the time of the Crucifixion of our Redeemer, stood with our holy Lady, the Virgin MARY; and our Lord said unto the Virgin, "Behold thy son," and to that disciple He said, "Behold thy mother." And he it was of whom PETER spake when he said, "And this one, what of him?" And our Lord said unto him, "If it be that I wish him to be [here] until I come, what is that to thee?" And when the

blessed JOHN knew that the time of his departure from this world was nigh, he summoned the people, and he brake bread, which is the Body and Blood of Christ, and gave it to them so that they might be strong in the True Faith; and he comforted them and blessed them. And he then commanded his disciple PROCHORUS, and some of the [fol. 115*b* 1] other brethren to take digging tools, and to follow him. And he went a short distance outside the city of Ephesus, and he commanded them to dig a pit, [and they did so], and he went down into it and stripped off his apparel, leaving upon him only a tunic and a napkin; and he lifted up his hands and prayed. And he bade the brethren farewell, and sent them away to return to the city, and he told the brethren to be strong in the Faith of Christ, and to do good works, because God would assuredly reward each and every man according to his work. And he also said unto them, "I am innocent of your blood, for I have never omitted to tell you of the least of God's commandments, and there is no ordinance of His which I have not told you. After this time ye shall never again see my face." And when he said this they wept and they kissed his hands and his feet, and left him in the pit and departed; and the saint knelt down upon his knees and prayed. When the people knew of this their hearts burned and they were exceedingly sorry, and they all went out, but they could not find his grave, only his sandals and a garment; and they glorified God Who had made His disciple to rest in this splendid manner, and they marvelled at His work. Salutation to JOHN.

[fol. 115*b* 2] And on this day also are commemorated GEORGE, and MÂTÊNÂ the archbishop, and THEODORA the martyr, and Abbâ LÎḲÂNÔS, and Abbâ NÂRDÔS of DABRA BÎZÂN, who killed a serpent by means of his prayer and did not smite it with a stick, and who stood up in prayer until his feet decayed.

Salutation to SÂBÊLÂ (SYBIL), the interpretress of the dreams of the nine wise men of Rômê, when they made them known unto her. [Wanting in the Bodleian MS.]

## V. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint EUSEGNIUS, the martyr. This holy man was a soldier in the days of the Emperor CONSTANTINE, and he served God, and his charities and alms to the poor and the needy were very many. When the fighters of the Cross among the stars of heaven appeared unto CONSTANTINE, before he believed in our Lord Christ, he did not know what the sign portended. And this Saint EUSEGNIUS went to him, and said unto him, "This is the sign of our Lord Christ"; for there was no one else in CONSTANTINE'S army who dared to mention the Name of Christ except this holy man. And when CONSTANTINE had conquered his enemies by the sign of the Honourable Cross, he became a Christian in truth, [fol. 115*b* 3] and he lifted up the horn of the Christians and of their Faith. And this soldier lived on after CONSTANTINE, and after the son of CONSTANTINE, until the days of JULIAN the infidel, and at that time his days were one hundred and ten years. And one day when he was walking about in the open places of the city of Antioch, he found two men fighting together, and he wanted to separate them and to make peace between them; now he was an old man who was held in honour, and he made joy and peace to be between them. And a certain man went to the emperor and made an accusation against this holy man, and he said unto him, "EUSEGNIUS hath become a judge and governor of his own free will." And the emperor had this saint brought before him; and he rebuked him and said unto him, "Who hath appointed thee [a judge and governor?" And Saint EUSEGNIUS answered and said unto him], "Why hast thou forsaken the worship of God, the God of heaven, in Whose hand is thy soul, and dost bow down to unclean idols, and dost not follow the kings who were before thee? I was a soldier under CONSTANTINE like thee, for twenty years, and also under his son, and neither of them had the evil habit which thou hast; for thou hast forsaken God and dost worship un-

clean idols." And the emperor was exceedingly wroth with him, and he commanded his soldiers to hang him up, and to apply lighted torches to his sides; and they did all these things, but the saint endured them all through the Name of the Lord Jesus Christ. And when the emperor was tired of torturing him, he commanded them to cut off his head with the sword. And when the soldiers arrived to [fol. 116*a* 1] cut off his head, he begged them to wait whilst he prayed, and when he had finished his prayer they cut off his honourable head, and he received the crown of martyrdom in the kingdom of the heavens together with all the saints. Salutation to EUSEGNIUS, who interpreted the mystery of the Cross to the Emperor CONSTANTINE.

And on this day also died Abbâ MATTHEW, the eighty-eighth Archbishop of the city of Alexandria. This father MATTHEW had parents of the race of Israel, who believed in Christ and were perfect in good works. The name of this father was SIMON and the name of his mother was BÂRBÂRÂ, and God gave them two children, and the name of the elder was JACOB and the name of the younger was MATTHEW. And whilst this Abbâ MATTHEW was in his mother's womb, Abbâ PETER, Bishop of the city of ABÛRÊS, met her, and when he saw her he got off his donkey and kissed her belly, and said unto her, "Blessed art thou, O woman, and blessed is the fruit of thy belly. Behold there shall go forth from thee a bright star who shall shine in his preaching like MARK the evangelist." When Abbâ MATTHEW was fifteen years old his father died, and then he went to Abbâ 'ABRÊM, the *Ḳômôs* of the monastery of Saint 'ABÛFÂNÂ, and he asked him to array him in the garb of the [fol. 116*a* 2] ascetic life; and the abbot said unto him, "Obtain the consent of thy brother, who is older than thou art, and come back." When Abbâ MATTHEW heard this he went back in sorrow of heart, and on the way the angel MICHAEL, who was in the form of a monk, met him, and told him that he should become Archbishop [of Alexandria], and that signs and wonders should be wrought through him. And having come to his brother, he urged him to let him become a monk, and

when he refused Abbâ MATTHEW went to the monastery of Saint Abbâ 'AMÔNÎ, of the monastery of TÔNÂ, and took refuge in the church. And when the brethren had entreated his brother, he allowed him [to become a monk], and he went to the monastery of Saint Abbâ 'ABÛFÂNÂ, and Abbâ 'ABRÊM made him a monk; and he fought the spiritual fight with fasting and prayer until he attained the power of the monks. And after a year Abbâ PETER went out to Abbâ 'ABRÊM, and he saw Abbâ MATTHEW, and his patience and his prudence, and he asked Abbâ 'ABRÊM to give him to him so that he might be his disciple. And the bishop took him with him against his will, and he dwelt with him, and he kept vigil all night long from the time of sunset to sunrise. And when it was eighteen years since he was born, the bishop took him and made him a priest against his will. And when Satan observed his vigils he entered into the heart of a certain beautiful woman, who shewed him her person, and solicited him with evil desire; and Abbâ MATTHEW seeing her prayed to God with tears, and even asked for death. Then he went in to the bishop and entreated him to send him away to his monastery. And when the bishop prevented him he came into the episcopal treasury and took a priestly vestment of great price, which belonged to the bishop, and he slit it into strips, every part of it, with a razor, and then he restored it to its former place. And on the following day the [fol. 116*a* 3] bishop said unto Abbâ MATTHEW, "Bring me the priestly vestment, for I must officiate at the Eucharist this day"; and when he brought it to him, it fell down before him like wooden shavings. When the bishop saw this he was very wroth, and he said, "Who hath done this thing?" And Abbâ MATTHEW said, "I did it, because thou didst prevent me from going away. Is doing this a greater sin than falling into fornication?" And the bishop sent him away in wrath, and he wrote an order of excommunication concerning him to the men of the monastery, ordering that he should perform two hundred prostrations each night and day, and that he should dwell neither in a cell nor in a house, but in the church at the time of prayer; and Abbâ MATTHEW fought this spiritual fight for two years. When the bishop heard of his patient endurance he

sent him his blessing and removed the ban of excommunication. And then his brother JACOB came to him, and became a monk, and he fought until he had conquered Satan. And then Abbâ MATTHEW went to the monastery of Abbâ ANTHONY, and he dwelt there; fighting strenuously. And there was there a certain righteous monk whose name was JACOB, and he saw a vision in which it seemed that a shining angel came unto Abbâ MATTHEW, and embraced him, and gave keys into his hands. And when Abbâ JACOB awoke he told this to Abbâ MATTHEW who straightway, because he hated empty praise, wandered round the country from city to city. One day whilst Abbâ MATTHEW was officiating in the office of the Eucharist, he saw our Lord Christ sitting upon the altar, and He lay in the paten like a little child. And at the time when he broke the Offering, he stood up for a long time [fol. 116*b* 1] with his hands stretched out and covered with blood, and he continued to weep abundantly, and he was afraid: and he told this vision to no man. And his teacher saw him and he marvelled at his standing still so long a time, and then he prayed to God to reveal to him this matter. One day when they were consecrating the Offering as usual, our Lord Jesus Christ appeared unto them, lying upon the paten in the form of a child, and He was broken up by the hand of Abbâ MATTHEW like bread. And straightway he marvelled and said, "Glory be to Thee, O God, Who hast given unto us sons of men this great gift." When Abbâ MATTHEW saw this he fetched some iron nails, and drove them into his knee every Friday until a worm came out therefrom. Thence he departed to DABRA ḲUĚSḲUÂM, and he dwelt there, and he fought so strenuously that at length when he gazed upwards he could see our Lord Jesus Christ sitting on the right hand of His Father; and when he looked downwards he saw Him in the abysses in great glory. When Abbâ GABRIEL the archbishop died they (*i.e.* the bishops and priests) appointed Abbâ MATTHEW to succeed him as archbishop against his will, and when he refused they set guards over him, and the following day all the bishops told him that they had seen a vision and that he was suitable for the office of archbishop. When Abbâ MATTHEW heard this he knew that they would not let him go,

and he took a razor secretly and drew it across his tongue and cut it off. And that night our Lady MARY came to him, and anointed his tongue with oil, and healed it, and it became as it was before [he cut it]. And they took him to the city of Alexandria, [fol. 116*b* 2] and when they were enthroning him on the sixteenth day of the month Naḥasê (Aug.–Sept.), the day of the festival of the death of our Lady MARY, a voice was heard from heaven, saying, "He is worthy, He is worthy, He is worthy." And they brought the head of MARK the evangelist that they might lay it in his breast, and the head flew up and kissed his mouth. And from that time he never sat upon his throne at the time of the Offering, and he never entered into the house of any man on the Fourth and Sixth Days of the week. And he prophesied that DAVID (*i.e.* DAVID I, who abdicated A.D. 1411, and died 6th Oct. 1413) would reign as King of Ethiopia though his brother WEDEM 'ASFARÊ (or GERMÂ 'ASFARÊ, who reigned till 1382) was reigning. And this father performed many miracles in his days, and he healed the sick, and raised the dead by the bandlet which was on his head. And in his days there was appointed a deputy governor over MĔSR (CAIRO) who was a wicked man, and he imposed a tax on the archbishop to which he had never been submitted before; and when he refused to pay it he beat the archbishop severely, and carried him into his habitation. That night Abbâ MATTHEW entreated our Lady MARY to receive his soul from the torment of this world, and she appeared unto him, and held converse with him, saying, "Be not sorrowful; after eight days thou shalt rest." And on the following day Abbâ MATTHEW called the bishops, and priests, and deacons, and all the people, and he told them about his [coming] death, and he exhorted them about the word of the Faith and blessed them. And when his sickness increased he took a picture of our Lady MARY, and prayed a long time, and he kissed the picture and made the sign of the Cross over his face, and he blessed all the people of the city who believed in Christ, and he died on the First Day of the week. [fol. 116*b* 3] Salutation to Abbâ MATTHEW, the doubly blessed.

And on this day also became martyrs YÂRÊWĚNYÔS, and many men and women, and NEGÎRUS (or LONGINUS?) of Rômê, ALEXANDRA who visited ARSENIUS, and 'AWSHÎA.

## VI. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Christ came into the place of circumcision and fulfilled the Law of the Tôrâh, even as the Apostle PAUL, the perfumed tongue, saith, "Christ received the circumcision of His flesh so that He might fulfil the covenant of the fathers"; now many have imagined that our Lord Christ did not enter the chamber of circumcision, and that He was not circumcised. If it was as these people thought, would not the Jews have found in [His uncircumcision] a greater pretext than that which they put forward [for attacking Him]. And the Holy Gospel saith, "The Jews searched for men who would bear false witness against Him, and they found them not." Our Lord Christ fulfilled all the Laws of MOSES, and came into the chamber of circumcision according to the Law of the Tôrâh. And for us He hath ordained in its place Christian baptism and the eating of unleavened bread, and for us He hath ordained in its place His Holy Body and Honourable Blood, and the abrogation of the Sabbath [fol. 117*a* 1] of the Jews, and for us He hath ordained in its place the First Day of the week, which is the Day of His Holy Resurrection. And when eight days had passed since our Lord Christ was born, that is to say when it was the sixth day of the month of Ṭĕr, MARY the pure Virgin said unto JOSEPH, the just man, "Go and bring me a skilful circumciser that he may circumcise my Son according to the Law of MOSES, and let us give Him the Name of 'Jesus'"; and JOSEPH went and brought a skilful circumciser. And when the skilful circumciser came he found our Lord Christ in the bosom of the pure Virgin MARY, and he said unto them, "Hold the Child; I shall be able to circumcise Him without wounding Him." And the Child Jesus answered and said unto

him, "O skilful man, I wish to see thy skill, and thy power, and thy work, for how wilt thou circumcise Me? No blood shall flow from Me in this world, except the blood which shall flow from My right side. When one shall pierce Me with a spear in the place of the skull (Golgotha). When I am on the wood of the Cross, blood shall flow from Me, and shall run down upon the earth, and it shall be for the salvation of ADAM and all the world." And when the skilful circumciser heard the words of the Child Jesus, he gathered together his razors and the iron instruments, and brought them into their house; and he rose up and bowed down at the feet of the Child Jesus. And straightway his razors melted and became like water, and he said unto our Lady MARY, "Pure and blessed art thou more than [all other] women, and blessed is the fruit of thy womb. This thy Son is not of the seed of ADAM, but He is the Son of God. If He worketh a miracle like this when He is a child, what will happen when He attaineth the age of manhood? Peradventure [fol. 117*a* 2] He is the Messiah, Who is called Christ, about Whom the prophets prophesied, saying, 'Behold a virgin shall conceive, and shall bear a son, and His name shall be called "Emmanuel," which is, being interpreted, "God with us."'" And our Lord Christ answered and said unto him, "Behold, I am He. Wilt thou circumcise Me or not? If thou wilt not I will do as My fathers and My grandfathers did." And the circumciser said unto Him, "Who was Thy father? Who was Thy grandfather?" And our Lord Christ said unto him, "They were ABRAHAM, ISAAC and JACOB, the fathers of the nation, and they lived before God gave them circumcision"; and the circumciser said unto him, "I am not able to talk with Thee, for the Holy Spirit is upon Thee." And straightway our Lord Christ lifted up His eyes to heaven, and He said, "O Father, give me the circumcision which Thou didst give to ABRAHAM, ISAAC and JACOB in the earliest times, without the hand of man"; and straightway there appeared in Him circumcision without the hand of man. And the circumcision of our Lord was an incomprehensible mystery, even as was His going forth from the belly of MARY without destroying her virginity, and like His entrance to the Apostles in the Hall of Zion, through doors

which were shut, and like the revelation of His power when in the operation of His wisdom He wished that not the smallest portion of His Body should be cut off in circumcision. But it was not so when the blood and water flowed from His side on the wood of the Cross, so that He might save ADAM, and the blood flowed from Him, without addition or diminution of its substance, but by His wish so that He might fulfil the Law which He commanded in olden time. And when the circumciser saw this miracle and heard His words he marvelled exceedingly, and he bowed down thrice at the feet of our Lord [fol. 117*a* 3] Christ and said unto Him, "Thou art the Son of God and the King of Israel." And the circumciser went to his home, and he began to tell the children of Israel what he had seen and heard. And to our Lord and God and Redeemer Jesus Christ, be honour and worship with His Good Father and the Holy and Life-giving Spirit, now and for ever and ever. Amen.

And on this day also died our father NOAH who belonged to the tenth generation from ADAM. This NOAH from his earliest years used to contemplate divine mysteries, and to observe that sin was increasing, and evil growing to the full, and the righteous diminishing, and that all that was flesh would be destroyed by the waters of the Flood. Because of this he lamented, and wept, and his face became furrowed, and he preserved his virginity for five hundred years; and he continued to minister to the body of our father ADAM, and to keep the commands of his God. And then God commanded him to marry a wife and He told him that He was going to destroy all flesh by the waters of the Flood, and that there would be left upon this earth none except his own seed. And NOAH married a wife whose name was HAYKÔL, the daughter of ABÛ ZÎR, and he went in to her three times, and she brought forth SHEM, HAM and JAPHET. And then God said unto him, "Cut down trees on this holy mountain, and make an ark three hundred cubits long, and five hundred cubits broad, and thirty cubits high; and make inside it three stages. The first stage shall be for the beasts, and the second for the birds and for everything that creepeth, and the third stage for NOAH,

and his sons, and their wives. And he made inside it a cistern for water, and a store-chamber (or pantry) [fol. 117*b* 1] for their food. And he made a trumpet of *kashyân* wood, the length of which was three cubits, and the breadth one cubit and a half, which was to be blown three times a day. The first time was at dawn to gather together the workmen for their work, the second was to assemble the people for their meal, and the third time was to send the people to bed. When the children of CAIN saw NOAH making an ark for the waters of the Flood, they mocked at him and began to say, "Behold this old man is mad, or why would he say that the waters will rise above the tops of the mountains?" Then NOAH took the body of our father ADAM and embraced it. And SHEM his son took gold, and HAM took myrrh, and JAPHET took incense, and carried them into the ark with the body of our father ADAM. And [NOAH] took in with him clean beasts, and animals, and birds, seven of each kind, and of the unclean beasts, and animals, and birds, two of each kind. And NOAH placed the body of our father ADAM facing the east side, and he laid the three offerings upon his breast; and NOAH, and his sons, and his wife, and their wives occupied the west side. And then God, by His power, shut the door of the ark on NOAH, and He commanded the doors of heaven to be opened, and the storehouses of the deep, and the cataracts of the winds, and there went forth storm, and mist, and fog, and darkness, and the sun and the moon and the stars withheld their light, and never before was there such a terrible day. When the children of SETH, who had committed fornication with the children of CAIN, saw this, they knew that God was angry with them, and that the words which NOAH had said unto them were true. And they all ran to the ark to ask NOAH to open its door to them, [fol. 117*b* 2] but they were unable to ascend the holy mountain, because the stones thereof were like fire; and the ark was closed and sealed by the power of God. And the angel of God used to dwell in the ark, and he became a chief to NOAH and his sons. And the waters of the Flood increased and they began to overpower the children of CAIN, who were drowned. By the force of the water the ark was lifted up above the earth, and every being of flesh that

lived on the earth perished. And the waters rose above the tops of the mountains for a space of fifteen cubits, and they bore the ark and carried it down to the Garden; and NOAH and his sons and all who were in the ark worshipped in the holy Garden. Then the ark sailed over the waters, by the force of the winds, and it continued to go onwards for one hundred and fifty days, and it appeared on Mount ARARAT, on the twenty-seventh day of the month of Ṭĕḳĕmt (Oct.–Nov.). And the waters being assuaged on the twenty-seventh day of the month of Genbôt (May–June), on that day, the day on which he went into the ark, NOAH came out from the ark; and this day was the First Day of the week. And God sent His voice to NOAH telling him to take large beasts and to offer up an offering on the altar before Him. And NOAH sent out the animals from inside the ark, and God promised NOAH that He would not destroy the earth again, and as a mark of His promise He set a bow in the heavens so that all people might see it. And God blessed NOAH and his sons, saying, "Increase and multiply and fill the earth"; and He commanded the earth to bring forth grass according to its custom, and the beasts and cattle, and the fowl of the heavens, and everything which moveth [to bring forth young]. And after NOAH had gone out from [fol. 117*b* 3] the ark he planted a vine, and drank of the wine thereof, and he became drunk and stripped himself naked. When HAM his son saw him he made a mock of him, and told his brethren, but they turned their faces from him, and covered him with his apparel. And when NOAH recovered himself, and knew what his son HAM had done he cursed him. And after he had divided the whole earth among his sons, the day of his death arrived, and he died in his nine hundred and fiftieth year, and was buried on Mount ARARAT.

And on this day also is commemorated the ascension of ELIJAH the prophet into heaven, being alive in the body. This zealous prophet lived in the days of AHAB the king, and his soul was in travail each day, and all day, because of the deeds of the king and his abominable wife. Then his soul became angry, and he stood up before the king and said unto

him, "Why hast thou forsaken the God of heaven, thou and thy wife ÊLZÂBÊL (JEZEBEL), in Whose hand is thy soul, and [why] do ye worship the idol BAAL? And why have ye taken the vineyard of NABOTH the Jezreelite? By the life of the Lord God of Israel, I swear that no rain shall descend upon the earth from heaven except at my word." And straightway, whilst yet the words were in his mouth, the rivers dried up, and the green herb withered, and there was a famine in all the land. And when God saw that ELIJAH the prophet by reason of his jealousy for His honour afflicted himself concerning the famine, He commanded him to go to DABRA KÂRÊN (?), and a raven used to bring him food every day; and God willed to perform the wish of the prophet, and He did not permit his word to be made [fol. 118*a* 1] a lie. And God willed and sent to him a raven with food, but ELIJAH would not receive the food from the bird, because, according to the Law of the Old Testament, the raven was an unclean bird. Did he perchance spare himself because of the famine, and command rain to fall? And the prophet took the food from the raven and it defiled him not. And God commanded the stream from which he used to drink to dry up, so that, peradventure, when he was thirsty he might have compassion upon men, and command rain to fall. And in this matter the prophet did not spare himself, and moreover, he came nigh to die through hunger and thirst. And God commanded him to go to SAREPTA of SÎDÔNÂ where he was fed by a widow woman. And God thought that by [making him do] this he would journey through the cities, and see the bodies of the dead cast out on the road side, and would have compassion on the people in his heart, and command the rain to fall. And when ELIJAH went to SAREPTA of SÎDÔNÂ, he found that widow woman gathering firewood, and he asked for bread from her that he might eat. And she said unto him, "As God liveth and as thy soul liveth I have only a handful of flour in my house, and I am going to make it [into bread] for my son, and we shall eat it and die; and also I have a little fat in a pot." And the prophet said unto her, "Bring me a little water that I may drink, and a little bread that I may eat, and afterwards do thou eat." And the woman said in her heart, "Even

if I am to die it is better for me to make it [into bread] for this pilgrim as he wisheth, and I will make merry and think that I have eaten it myself." When the prophet knew the beauty of her mind and the integrity of her nature, he had compassion in his heart, and he asked God for rain. [fol. 118*a* 2] And God accepted the word of the prophet because he had done this on account of his jealousy for Him. And ELIJAH said unto her, "Believe me, and go and do as thou thinkest, but make for me first a cake baked on the ashes, (then make one for thyself afterwards,) and bring it to me, and afterwards thou shalt make one for thyself and thy son, for thus saith God, 'Thy flour barrel shall never become empty, and the fat in thy pot shall never finish until [the day] when God shall send rain upon the earth'"; and it came to pass even as the prophet said. And the woman went and made [the cake], even as the prophet commanded her, and he dwelt with her until the days of the famine had ended. And the woman had a son who fell sick and died, and she rent her garments and made lamentation, and took the child and carried him to ELIJAH into the upper chamber, and she wept and entreated ELIJAH, in God's Name, on behalf of the child. And ELIJAH laid his face upon him, and the child came to life straightway; and it is said that this child was JONAH the prophet. Then ELIJAH sent his disciple to AHAB, King of Israel, and he said unto him, "Behold the descent of rain from heaven is nigh." And the king searched for ELIJAH and wanted to kill him, because he had shut up the heavens so that no rain fell for three years and seven months. And then ELIJAH took the prophets of BAAL and slaughtered them with his own hand. When ÊLZÂBÊL (JEZEBEL), the wife of AHAB the king, heard this she was wroth, and she sent messengers after ELIJAH and she wished to kill him because he had killed the prophets of BAAL. And ELIJAH was very sorry because of this, and he said, "O God, they have slain Thy prophets, and have overthrown Thy altars, and I only am left, and they wish to kill my soul." And God [fol. 118*a* 3] said unto him, "Fear thou not, for I have left unto Me seventy men who have not worshipped the idol BAAL. As for thyself, who can take away thy soul? I will take thee up into heaven whilst

thou art living in the body." When AHAB the king was dead, his son reigned in his stead, and he did evil before God. And he fell sick of a disease, and he sent messengers to the idol AFRÔN to ask him whether he would recover from his illness or not. And ELIJAH the prophet met the messengers of the king, and he said unto them, "Say ye to the king: Thou shalt die of this disease." And when they told the king this, he knew that the man [who spoke this] was ELIJAH, the prophet, and he sent unto him a captain, and fifty soldiers with him. And ELIJAH was sitting on the top of a mountain, and the captain said unto him, "O prophet of God, descend and come to the king." And ELIJAH the prophet said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and fire came down from heaven and consumed him, and those who were with him. And the king sent unto him a second captain, and there were fifty soldiers with him. And he said unto him, "O prophet of God, descend and come to the king." And ELIJAH said unto him, "If I be a prophet of God, let fire come down from heaven and consume thee"; and straightway fire came down from heaven and consumed that captain and those who were with him. And the king sent a third captain to him, and that captain came to him humbly, and he bowed down before the prophet, when still some distance from him, and he asked him, saying, "Have mercy on my soul"; and ELIJAH came down and went with him to the king, even as God commanded. And he rebuked [fol. 118*b* 1] the king for his evil deeds, and the king died on his bed. Then ELIJAH went to the River Jordan, and with him was ELISHA his disciple, and he threw his garment on the River Jordan and divided it into two parts, and passed over. And behold there came a mist, and an earthquake, and flashes of lightning, and horses of fire, and they carried off ELIJAH the prophet, and bore him up into heaven. And then his disciple ELISHA wept and said, "O my father ELIJAH, [behold] the chariots of Israel! Let a double portion of thy spirit rest upon me." And ELIJAH rent his garment into two parts, and threw [them] on ELISHA, and the spirit was doubled upon him. And all the miracles which ELIJAH performed ELISHA his disciple per-

formed also. ELIJAH passed over the River Jordan once, and ELISHA passed over it twice; ELIJAH raised from the dead one dead man, and ELISHA raised two. And ELISHA his disciple performed many miracles, for the Holy Spirit which was on ELIJAH was doubled on him. And ELIJAH the prophet and ENOCH shall come together in the last days, and they shall rebuke the false Christ, and they shall kill his people, and their bodies shall be cast out for three days and a half, and then they shall be raised up, and the resurrection of the dead shall take place. This prophet ELIJAH was a righteous man, and he was the first to live in the Garden in the days of the Old Testament.

And on this day also died the holy father Abbâ MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of the city of Alexandria. This saint was appointed archbishop after the Ascension of our Lord Jesus Christ; and one hundred years [fol. 118*b* 2] after the second destruction and pillage of Jerusalem, in the ninth year [of his office]. And he remained in his office for nine years, teaching the people and confirming them in the True Faith; and he converted very many of the infidels and pagans, and brought them into the Faith of our Lord Jesus Christ. And he baptized them with Christian baptism, and illumined them with the knowledge of our Lord Jesus Christ in the Law of Christianity. And this father pursued a good course of life, and walked prudently, and he pleased God and died in peace.

And on this day also died the holy father Abbâ BASIL, Bishop of Caesarea. The name of the father of this saint was ÊSDĚRÔS, and he was a priest, holy and pure, and was a man of the city of Antioch. And he begot four sons, BASIL, and GREGORY PETER, and CHERION, and MACRINUS; and they were all holy and perfect men. And this saint was filled with the Holy Ghost, and he composed the well-known Liturgy which beareth his name. And God performed very many signs and wonders by his hands, which are written down in the history of his strife, and of them are the seven following. FIRST

MIRACLE: The story of PETER, the brother of the Bishop of the city of SEBASTIA, and how he had a wife, and how the people reviled him because of this wife, and how BASIL came to him, and revealed his spiritual fight to the people, and the mystery of his relations with his wife, and how PETER and his wife were virgins, and had no knowledge whatsoever of the operation of sin. And BASIL informed the people how he saw the angel of God overshadowing them [in bed], and how the people saw Saint PETER, and the blessed woman his wife, with the angel [fol. 118*b* 3] of God overshadowing them, and how the people marvelled and glorified God, and bowed down at the feet of the blessed PETER, and asked him to forgive them their transgression, and how he forgave all those who had slandered him. SECOND MIRACLE concerned the church which the heretics and schismatics seized by violence, but were unable to open the doors thereof; but when the believers prayed the doors were opened through the prayer of BASIL. THIRD MIRACLE: The story of Saint Abbâ EPHRAIM, who saw a pillar of light which reached from the earth to heaven; and he heard a voice, saying, "This is BASIL." And Saint EPHRAIM came to the city of Caesarea, and he saw the virtues and the righteousness of the blessed BASIL. And Saint BASIL appointed EPHRAIM a deacon, and prayed over him, and he made him to speak in the Greek tongue. FOURTH MIRACLE: The story of the wise astrologer, who never made a mistake in his computations. When Saint BASIL was sick, and he knew that the time of his death [was nigh], he summoned that astrologer and said unto him, "When am I going to die?" And the astrologer said unto him, "Thou wilt die in the evening, and thy soul shall go forth from thy body [at that time]." And Saint BASIL said unto him, "If I remain [alive], and do not die until the morning, wilt thou become a Christian?" And the astrologer said unto him, "Yea." And Saint BASIL entreated God, and God added three days to his days, and that wise and learned Jewish astrologer, who was the greatest of his class, believed, and Saint BASIL baptized him and all the men of his house with Christian baptism, and then he died in peace. FIFTH MIRACLE: The story of the man who denied

Christ, and who wrote his denial of Christ with his own hand upon a paper, and gave it to Satan. And Saint BASIL shut up that man [fol. 119*a* 1] in a certain place, and he prayed to God so earnestly that at length Satan brought back that paper which the man had written; and thus Saint BASIL saved him. SIXTH MIRACLE: The story of the priest who was a virgin, and his wife, who had with them a man who was sick of dire disease, and how BASIL knew of the integrity of the priest and his wife, and how he slept with the sick man that night, and how he prayed to God on his behalf, and how the man was healed of his sickness straightway. SEVENTH MIRACLE: The story of the honourable lady who wrote down a list of all her sins on a piece of paper, and sealed it and gave it to Saint BASIL, and asked him to pray on her behalf to God until all her sins, which were written down on that sealed paper, were blotted out. And Saint BASIL prayed on her behalf until all the sins, with the exception of one, were blotted out; and the blessed BASIL commanded her to go to Saint Abbâ EPHRAIM, so that he might pray for that sin to be blotted out. And when she went to Saint Abbâ EPHRAIM, he spake to her, saying, "Hasten and get thee back to the blessed BASIL before he dieth, and he will forgive thee, for he is the chief of priests." And when she returned she found that Saint BASIL was dead, and the bearers had lifted him up and were carrying him on his bier to bury him. And the woman wept with a bitter weeping, and she laid that paper upon his body, and that sin which was written on the paper was blotted out from it. When all the people who were there saw this miracle they marvelled exceedingly, and glorified God, Who giveth such grace to those who fear Him. And Saint BASIL performed many signs and miracles besides those which we have written here in this book. And he composed many beautiful Homilies [fol. 119*a* 2] and Instructions for monks, and he translated many Books of the Old and New Testaments, and he drew up Canons which are to be found in the hands of believers unto this day.

Salutation to NOAH and his wife and sons.

Salutation to BASIL.

Salutation to Abbâ MOSES, who dwelt in the desert sixty

winters. He gazed at the hearts of the saints until he became stupefied, and his face changed and became coals of fire.

Salutation to MAKÂRYÂNÛ (MARCIANUS), the eighth Archbishop of Alexandria.

Salutation to the circumcision of our Lord.

## VII. ṬĔR

[fol. 119*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ SÔL-PEṬRÔS (SILVESTER ?), Archbishop of the city of Rômê. Because of the strenuousness of his spiritual fight, and his virtues, and his devotion to the ascetic life, and his knowledge, and his righteousness, they appointed him Archbishop of the city of Rômê, after the death of MELETIANUS, Archbishop of Rômê, his predecessor. He was appointed in the eleventh year of the reign of the Emperor CONSTANTINE the Great. And being seated on the throne of PETER, the chief of the Apostles, he baptized CONSTANTINE with Christian baptism. Now CONSTANTINE did not repent, and was not baptized until the eleventh year of his reign, because up till that time he was occupied in working and fighting against unbelievers, and in killing them. And he pulled down the houses of idols, and built churches to the honour of God. And the striving of this father SÔL-PEṬRÔS (SILVESTER) shone exceeding brightly, and he taught the people frequently, and he removed the doubt and the evil thought of the Satans from their hearts, and he explained things which were obscure to them, and made them to understand them; and he disputed frequently with the Jews and the Greeks. And he converted many of them and brought them into the Faith of our Lord Jesus Christ, and he baptized them with Christian baptism, and his name was respected and feared by believers. And he composed many discourses and vanquished [his opponents], and he wrote books on the knowledge of God and on the Incarnation of the Son, [fol. 119*b* 1] and through them he gave drink to the soul of the man who was

thirsting for the knowledge of God. In the seventh year of his archiepiscopate the assembling of the General Council of the Three Hundred and Eighteen Holy Fathers in the city of Nicea took place. This holy father SÔL-PEṬRÔS (SILVESTER) anathematized ARIUS, and he excommunicated him and all those who believed his words. He sat for eleven years, and finished his strife nobly, and he pleased God and died in peace. Salutation to SÔL-PEṬRÔS (SILVESTER), who baptized CONSTANTINE, the Inventor of the Cross.

And on this day also is commemorated Saint Abbâ EPHRAIM. Salutation to EPHRAIM, the father who was filled with wisdom.

And on this day also are commemorated MÔSÔLÔN (SALOMÔN ?), and GREGORY, and MARK, and ANTIANUS, and LÛYÂ, and MAYLEN, and SOSYÂS, and MÂRTĔYÂ.

## VIII. Ṭĕr

[fol. 119*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was consecrated the church of Saint Abbâ MACARIUS, of the desert of SCETE, by the hand of the honourable saint Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This took place after great tribulation had come upon him through MAḲÔḲAZ (*sic*) (MAKAWKAS), the heretic, the Melchite; and Abbâ BENJAMIN fled into Upper Egypt, [and stayed there] till the end of ten years. When God had destroyed that heretic MAḲÔḲAS (*sic*) (MAKAWKAS), and the churches and the Christians were at rest and in peace, Abbâ BENJAMIN returned to his throne, and lived in his own house. And the chief monks of the holy desert of SCETE came to him, and they asked him to go with them and consecrate the new church, that is to say, the church of Abbâ MACARIUS; and he rose up and went with them in great joy, and he consecrated the church. And when he began to anoint the table of the altar

with the holy Mêrôn oil, the saint saw the hand of God anointing it with him, and he fell upon his face in great fear. And one of the Cherubim raised him up and said unto him, "Rise up, be not afraid, and write for this place a holy rule, for it is God's mystery. And no man shall enter it in pride of heart, nor by bribery, but only him that is appointed thereto; and no man shall dare to speak a vain word therein, for it is a house of the holy things of God. This Canon shall be the rule in this sanctuary for ever. For behold the days shall come when they shall destroy the commandments which their fathers ordained, and they shall not discharge their obligations, and the holy place [fol. 119*b* 3] shall become a place of scoffing." And Abbâ BENJAMIN said, "Verily this is the house of God, and this is the door of heaven." And as he was holding converse with the Cherub, he looked towards the west of the church and saw an aged man with a beautiful face, and a long beard, and his countenance was shining like that of an angel. And Abbâ BENJAMIN was pleased when he saw that [old man], and he said within himself, "If one of the bishops were to die, I should make this old man bishop in his stead." And the Cherub said unto him, "O BENJAMIN, wouldst thou make this old man bishop? This is Abbâ MACARIUS, the father of all archbishops, and bishops, and monks, and he hath come in the spirit this day to rejoice with his sons; and not an archbishop who was appointed by him, and not one of his sons, will be absent, neither will the spiritual fruits of his monasteries be wanting." And the Cherub said unto him, "If his sons have kept his commandments, and have followed in his steps, they will be with him where he is in glory; but if they have transgressed his commandments they shall not share [his] inheritance with him." And Abbâ MACARIUS said unto the angel, the Cherub, "My lord, do not decide about my sons in these words; but if there be left in the bunch only a single grape, the blessing of God shall be on it. If there be left in them love for each other I believe that God will not drive them away from His kingdom." And the Archbishop Abbâ BENJAMIN marvelled at the mercy of Abbâ MACARIUS; and Abbâ BENJAMIN wrote a Canon and placed it in the church for a perpetual memorial. And he

asked our Lord Jesus Christ that his death might take place as it were to-day, and [fol. 120*a* 1] in consequence he died on the eighth day of the month of Ṭĕr.

And on this day also died the holy father Abbâ ANDRONICUS, the thirty-seventh Archbishop of the city of Alexandria. This holy man was a deacon, and a son of one of the elders of the city of Alexandria, and he was a wise and a merciful man, and he was learned in the Books of the Church. The son of his father's brother was governor of Alexandria, and because of his office, and the size of his house, this saint did not live in monasteries as did all the archbishops his predecessors, but he lived in his nephew's house in the city of Alexandria all the days of his life and archiepiscopate. And this father was appointed archbishop in the tenth year of the reign of HERACLIUS, Emperor of Rômê, in the nine hundred and thirty-third year of the kingdom of King ALEXANDER (A.D. 621–2). And in the days of his father KESRA (KHUSRAU), King of Persia, rose up, and he was an infidel and worshipped the sun. And he gathered together his armies, now they were many, and he invaded the country of Rômê, and the countries of Syria and Palestine, and he laid waste these countries, and carried off their goods. Then he attacked the country of Egypt and came to the city of Alexandria, [round about which] there were two hundred monasteries, which were full of monks, and also full of goods and possessions wherewith the monks lived lives of pleasure. And because of this God gave the King of Persia a dominion over them, and he plundered the monasteries, and slew all the monks who were in them, and only the few were left alive who hid themselves from him and escaped; and to this day [fol. 120*a* 2] these monasteries have neither been [re]-built nor [re]-consecrated. And when the men of Alexandria heard what the Persians had done, they opened to them the gates of the city. And KESRA (KHUSRAU) the king saw in a dream and it seemed as if one said unto him, "Behold, I have given this city into thy hand. Thou shalt not lay it waste, but slay the strong men who are therein, for they are men of violence. And take the king of the city, and bind him in fetters,

and send him away." And he ordered the men of the city to bring unto him the strong young men, the days of whose years were from eighteen years up to forty or fifty years, so that he might give each of them twenty *dînârs* in gold, and might enrol them as soldiers to serve in his regiments and armies, and protect the city. And the people imagined that what he said was the truth, and eighty hundred men went out to him. And when he began to count all their numbers, they imagined that they were going to receive gold; but as soon as he had finished counting them all, he slew them with the sword. And then he went up into Upper Egypt, and came to the city NÎḲYÛS (PSHATI, in the province of MENÛ), and he heard that in the cells, and in the monasteries and religious houses, there were seven hundred monks whose works were evil, and he killed them all with the sword. And when HERACLIUS, the Emperor of Rômê, heard of what the King of Persia had done, he gathered together his army, and marched against him, and slew all his army, and plundered all his country. And the spiritual fight of this Abbâ ANDRONICUS was exceedingly good, and he sat for seven years, and he pleased God, and he died in peace in the three hundred and forty-seventh year of the martyrs (A.D. 631), before the kingdom of the Arabs [was established] in the [fol. 120*a* 3] country of Egypt.

And on this day also died the holy father Abbâ BENJAMIN, the thirty-eighth Archbishop of the city of Alexandria. This was a man of the city of BÂRSĔṬ, and the son of one of the wealthy men thereof, and he became a monk, in his early years, with a certain holy man whose name was TÊWĔNÂS (THEONAS ?), in a monastery to the west of the city of Alexandria. And he grew continually in good works, and he became very learned in the Scriptures, and in the Books of the Church. One night he saw a vision and it seemed as if one said unto him, "Rejoice, O BENJAMIN, for thou shalt pasture the flock of Christ." And he told his teacher that he had seen a vision, and his teacher said unto him, "Beware of Satans, lest they lead thee astray by pride." And he added to his virtues and to his righteousness, and then his teacher took him with

him, and carried him to Abbâ ANDRONICUS, and told him of the vision which his son BENJAMIN had seen; and Abbâ ANDRONICUS made him a priest, and delivered to him the charge of the church, and he continued to administer the church rightly and well until Abbâ ANDRONICUS died, and then he was appointed archbishop. And great tribulation fell upon him while he held office. And before the great tribulation came upon him, the angel of God appeared unto him, and told him what would happen unto him, and commanded him to flee, and to take his bishops with him. And this father consecrated the Offering [fol. 120*b* 1] and administered to the people the Holy Mysteries, and he commanded them to be strong in the True Faith, and he made them to know what was going to happen. And then he sent letters to all the bishops, and to all the heads of the monasteries, and commanded them to take to flight. Then he departed into the desert of SCETE, to the monastery of Abbâ MACARIUS, and from there he departed into Upper Egypt. And HERACLIUS, Emperor of Rômê, had dominion over the churches, and over the believers, and he punished very many of them. And he seized the brother of Abbâ BENJAMIN, whose name was MÎNÂS, and he tortured him, and burnt his sides with fire, and afterwards he had him drowned in the river. And in those days the Emperor HERACLIUS saw in his sleep that one said unto him, "Behold there shall come upon thee many people who are circumcised, and they shall overcome thee, and shall rule over the country." Now he imagined that these people would be Jews, and that he would baptize many of them, but the vision which he saw referred to the kingdom of the MUSLIMS. And they were MUSLIMS, and they came to him from the land of YÂTRÊB which is a district and a kingdom in the land of Syria. And in those days 'AMR, the son of ÂṢ, came to the land of Egypt, and he ruled over it, and dwelt therein for three years. In the one hundred and nineteenth year (*sic*) of the martyrs 'AMR came to the city of Alexandria, and he destroyed the fortress thereof, and he burned many churches, and he burned the church of Saint MARK the evangelist, on the sea-shore, which is [fol. 120*b* 2] known to be now under the earth (*i.e.* submerged).

And he likewise burned the monasteries and the churches which were round about the city of Alexandria, and he carried off as spoil all the goods which were in them. Then the captain of the soldiers brought ships to the church of the Blessed MARK, and he thrust his hand into the sarcophagus and found the body of Saint MARK and carried it to his ship. And when 'AMR, the son of Âṣ, learned the story of Abbâ BENJAMIN, and why he had fled, he wrote his letter and sent it into every district in Egypt, saying, "Come, be not afraid, and govern thy people and thy churches." And Abbâ BENJAMIN came forth from the place whither he had fled in the tenth (?) year of the reign of the Emperor HERACLIUS, and in the third year of the kingdom of the MUSLIMS. And 'AMR, the son of Âṣ, honoured Abbâ BENJAMIN with great honour, and he commanded his soldiers to give back the churches, and all their possessions, and all their lands to his priests. And he said unto him, "Pray for me, for I am going to the country of the West, and I will become the king over the Five Cities, and when I come back I will do whatsoever thou desirest." And Abbâ BENJAMIN said unto him, "God shall make straight thy path"; and he told him everything that would happen unto him. And when 'AMR wished to go away, they brought nigh the ships so that the soldiers might depart, and outside the port they took all the ships, except the ship in which was the head of Saint MARK the evangelist, for that would not go out of the port. And all the sailors gathered together, and tied ropes to [fol. 120*b* 3] that ship, and to these they tied other ropes and hauled, but the ship would not leave the port. And 'AMR, the governor, said, "Burn this ship," but the captain was afraid to do so, and he told 'AMR that he was afraid, because of the head of Saint MARK the evangelist which was in it, and he revealed the matter to him. And the governor sent to Abbâ BENJAMIN and told him about the head of Saint MARK the evangelist, and that night Abbâ BENJAMIN saw a vision, and in it Saint MARK said unto him, "Prepare for me a place with thee." And when Abbâ BENJAMIN heard these words he rose up, and went to the governor, and told him [about the vision], and he said unto him, "This is the head of Saint MARK the

evangelist." And as soon as Abbâ BENJAMIN had taken from the ship the head of Saint MARK, that ship left the port immediately. When the governor saw this he marvelled exceedingly, and he gave Abbâ BENJAMIN much money, and commanded him to build a church for Saint MARK; and Abbâ BENJAMIN built a beautiful church for him, and laid the head and body of the saint in it. And this father fought strenuously with the pagans, and he converted many of them, and brought them into the True Faith and confirmed them. And in the days of this saint God brought a great and severe famine upon all countries, and no famine which had ever been before it was so dire. And countless people died of this famine, and their bodies were cast into the highways and market-places of the cities. And Abbâ BENJAMIN suffered from a disease in his foot for twenty years, and he died in peace; and all the days of his archiepiscopate were nine and thirty years.

And on this day also [died] MĚLKĚYÂS (MALACHI) the prophet [fol. 121*a* 1] and righteous man, whom they call "MALÂK." This prophet was born after the people returned from the Captivity, in a place which is called SÛFÂṢ. When he was a young man he followed a good course of life, and all the people honoured him for his righteousness, and for this reason they called him "MĚLKĚYÂS" (MALACHI), which is, being interpreted, "angel" (or "prince"), because his appearance was exceeding goodly; and he described in his prophecy everything which was to come to pass. And the angel of God used to appear unto him by night, and hold converse with him, but the people never saw the angel, and they only heard his voice; now some of them were worthy to see his face openly, even as it is written in the Book of Judges. And being still a young man he died and was buried with his fathers in his own field. Salutation to MĚLKĚYÂS (MALACHI).

Salutation to ANDRONICUS, who after living on the top of a pillar for seventy years died before the coming of the Muslim kings into Egypt.

Salutation to Abbâ BENJAMIN who was so learned in the Scriptures that he was made Archbishop of Alexandria.

[fol. 121*a* 2] Salutation to the consecration of thy house [O MARK the evangelist], by Abbâ BENJAMIN. [These salutations are omitted in the Bodleian MS.]

## IX. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ABRAHAM. The father of this saint was a merciful man, and he loved the poor. And in his days there was a great famine in the land of Egypt, and he gave all his money to the poor; now he was a very rich man. And because of his integrity and his trustworthiness, all the crops of all the fields of every village which were round about his city, and all the crops of his own fields were entrusted to his care, and they were all in his hands. When the famine came he gave all the grain which he had by him to the poor and needy. And God placed compassion in the hearts of the rulers and noblemen, who sent to him and demanded from him the grain which they had deposited with him. And he went to them, and they said nothing whatsoever to him about the grain, and they wrote him a paper to the effect that he had brought to each of them their grain. Now his mother was a God-fearing woman, and Satan was jealous of her, and he brought great tribulation upon her. And he entered into the heart of a certain evil man, [fol. 121*a* 3] and he gave information against her to the men of Persia, and they made her captive and carried her off to Persia. And one night she saw a vision wherein the man who had laid information against her was bound with a chain of fire in Sheol, and one said unto her, "Dost thou see what God hath done, and how I have taken vengeance on the man who laid information against thee?" And she said unto him who was shewing her this, "My lord, I do not wish suffering and tribulation to come upon him, for he

died, and went to Sheol." And he who was shewing her this vision said unto her, "As for thee, thou shalt certainly return to thy country, and dwell in thy house"; and this actually came to pass. And when her husband died, and Saint ABRAHAM was an orphan, his mother wished to get him married, but he did not wish this to happen at all; and she rejoiced in him exceedingly. And when he sought to go and become a monk, she went with him outside the city to set him on his way and to bid him farewell, and she lifted up her hands to heaven, and prayed, and she committed her son to God, and said, "O my Lord, accept from me this offering." And Abbâ ABRAHAM departed and travelled through the desert of SCETE, and came to the monastery of Saint Abbâ MACARIUS, in the days of Abbâ JOHN, the Abbot of the desert of SCETE; and he came to him, and was to him as a beloved son, and he fought a great and a good fight. And one day the roof split open, and he saw our Lord Christ, Who came down to him sitting upon the throne of the chariot of the Cherubim, who were singing his praises. And he was afraid and trembled, and made haste and bowed down to Him and our Lord blessed him, [fol. 121*b* 1] and went up into heaven with great glory. And the miracle of the split roof of the house through which our Lord Jesus Christ came down is remembered unto this day. And ABRAHAM'S abode was near that of his spiritual father, Abbâ JOHN, the abbot, and it is called to-day "BEGBÎG." And the angel of God used to summon him frequently, and he would reveal unto him many mysteries. And then Abbâ ABRAHAM went to DABRA HÔRYÔN, and he found Abbâ GA'ÂRGÎ there, and he took him with him to the desert of SCETE; and they lived in the same cell until their deaths. And when Abbâ JOHN, the abbot, died, Satan brought a serious illness upon Abbâ ABRAHAM, and he continued in that illness for eighteen years. And when his death drew nigh he asked them to administer to him the Holy Body and Honourable Blood of our Lord Christ, and they administered to him the Holy Mysteries. And Abbâ JOHN came unto him in the spirit, and told him, saying, "Behold, God inviteth thee to the great marriage-feast"; and then he died in peace, his days being eighty years. And their house existeth to this

day, and their tombs are known to this day. Salutation to ABRAHAM.

[fol. 121*b* 2] Salutation to thee, O thou who dost hide in the city of Nazareth.

And on this day also are commemorated the holy fathers GEORGE, and NÔSMĔSÂ, and DISKRES (DIOSCURUS ?).

## X. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

Our learned fathers of the Church who were before us, the chiefs of the Councils, have laid down the law that believers should fast on this day until the evening, and that they should eat no kind of moist (or, fatty) food whatsoever, and only that kind which is eaten during the Great Fast of Lent. And the reason why the fathers ordained that believers should fast on this day until the evening is this: The holy Apostles commanded in the Canon, saying, "If the festival of the Birth or the festival of the Baptism fall on the Fourth Day of the week, or on the Sixth Day of the week, let them eat in the morning every kind of food which is eaten at Pentecost, for these two festivals are to God, so that men may not imagine that we regale ourselves with the luxuries of this fleeting world. And let us not make our feasts with meats and drink like the festivals of the Jews and pagans." Therefore our learned fathers of the Church, who were before us, have commanded us to fast these two days, namely, before the festival of the Birth and the festival of the Baptism. And these two days [fol. 121*b* 3] shall take the place of the Fourth Day of the week and the Sixth Day of the week when the festival of the Birth and the festival of the Baptism fall on them, and two matters shall be fulfilled by us, the matter of fasting and the matter of the festival; and this is ordained in the churches of the Egyptians. And if the day of Bayramûm fall on the First Day of the week, or on the Sabbath of the

Jews, one shall fast on the Fourth Day of the week preceding it until the evening, and shall only eat what it is meet to eat during the Great Fast. And if the festival of the Birth and the festival of the Baptism fall on the Sabbath, or on the First Day of the week, or on the second day, it is impossible to fast on the day preceding the Sabbath and the First Day of the week, but they shall eat what is eaten during the Great Fast. And on the night of the festival of the Baptism they shall rise up before midnight, and pray over the water and dip themselves in it. And the reason why they must rise up before midnight is that the young may not be cast away in the water when they are baptized. And they shall consecrate the Offering before the day dawneth, and they shall come into the church very early, even as the Apostles commanded in the holy Canon. And the Melchites, if the festival of the Birth and the festival of the Baptism fall on the day before the Sabbath, on the First Day of the week, fast on the sixth day of the week preceding the festival until the ninth hour, according to their frequent custom. And on the day before the Sabbath; and before the First Day of the week, they ordain the consecration (of the Eucharist), at the third hour or earlier, they eat a young ...and drink if they wish. And then the priests sit in the church, and pray the prayer of the hours, and read the prophecy which is suitable for the festival. And they [fol. 122*a* 1] pray over the water at the time of evening on that day, which is the tenth day of the month of Ṭĕr. But this is not according to what the Apostles commanded in the holy Canon, for the pure Apostles commanded them to keep the festival of the Epiphany, which is, being interpreted, the "appearance of our God" on the seventh day of the month of the Second Kânûn, which is the eleventh day of the month of Ṭĕr. And the Melchites transgress the command of the holy fathers, the doctors of the Church, and they eat on the day of the festival, in the morning if it fall on the Fourth or the Sixth Day of the week, and they do not fast on the day before it instead of it. As for us, we ask our Lord Christ to cleanse us from all our sins, and to reveal the glory of His Godhead in our hearts even as He revealed it in the River Jordan—to Him be glory, etc.

And on this day died Abbâ TÂWBENṬÔS (THEOPANTUS ?). This saint was brought up from his youth in the house of Abbâ TÂÛNÂ (THEONAS ?), Archbishop of Rômyâ, and it was he who arrayed him in the garb of the monastic life. And when the archbishop saw that he was endowed with wisdom and strength he made him a bishop, and the head of a monastery outside the city of Alexandria in a place which is called ṬÎNÂ-DÎRÂN; and the number of the monks who were subject to his rule was seven hundred. And after this when TÂWBENṬÔS (THEOPANTUS ?), the bishop and preacher and the brethren who were with him, heard of the commotion which was taking place through the Emperor DIOCLETIAN, the heretic, and worshipper of idols, he fled and departed to DABRA SÎḪÂT, and took up his abode with a God-fearing [fol. 122*a* 2] virgin, and he lived hidden in her house for a long time. At the beginning of his stay he found that she worshipped idols through fear of the emperor, but he converted her from error to the Faith of Christ. And from there he went to DABRA TARNÛṬ and DABRA MARMÛS, wishing to hear the histories of the churches of Egypt, and he lived in each monastery hidden for two or three days (?), submitting himself to fasting, and prayer, and many vigils. And all the brethren testified that the gift of the Holy Spirit had descended upon him, and God wrought signs and miracles by his hands, and he even converted many thieves and robbers to the service of Christ, and made them monks. And having grown very old and grey, and knowing that the day of his departure was nigh, he exhorted his children to be strong in the True Faith, and to keep his commandments, and he died in peace.

And on this day also are commemorated Abbâ KÎNÂRÎA (CYNARIUS ?), and BAṬRÎḲÂ (PATRICIA) the queen, and TÔMIÂNÎ the martyr.

## XI. Ṭĕr

[fol. 122*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day our Lord Jesus Christ was baptized in the River Jordan by JOHN the Baptist. And the festival which is kept on this day is called in the tongue of the Greeks "Ipiphany," which is, being interpreted, "the appearance of the Godhead," because on this day appeared the mystery of the Holy Trinity —the Father, saying from heaven, "This is My Son Whom I love, in Whom I am well pleased. Hear Him." And the Son was standing in the Jordan, and the Holy Spirit, in the form of a dove, was standing on Him, even as JOHN the Baptist was a witness of this, saying, "Our Lord Christ, having been baptized, went up out of the water; and straightway the heavens were rent, and the Holy Spirit came down upon Him like a dove. And a voice came from heaven, saying, This is My Son Whom I love, with Whom I am well pleased. Hear Him." And on this day our Lord revealed Himself, (now, for a period of thirty years He had not revealed Himself to anyone), and on this day He revealed Himself to the children of Israel. And JOHN the evangelist was a witness, and JOHN the Baptist was a witness to Him before the people, and he openly said unto them, "This is the Lamb of God Who taketh away the sin of the world." And His pronouncement I do not understand, and only that He appeared unto Israel, and because of this I came out to baptize Him with water. And at this festival the glory of Christ appeared, as that of the Son of God, and His own glory as the Lamb of [fol. 122*b* 1] God, Who taketh away the sins of the world. Because of this the festival this day is a great festival among all Christian peoples, and they cleanse themselves with holy water in imitation of the Baptism of our Lord Christ; and they receive during this festival remission of their sins, provided that they continue in the purity which they have received. Therefore it is meet for us to keep, and serve, and glorify the abundant grace of our God and Redeemer Jesus Christ, Who became man for our sakes, and delivered us from our sins.

And on this day also Saint ANATOLIUS became a martyr. This saint was one of the men of Persia, and he was made a general of the army of Rômê, and he continued in his office for fifteen years. When the Emperor DIOCLETIAN denied Christ, this saint chose the kingdom of heaven, and rejected the honour of this fleeting world. And he came and stood up before the Emperor DIOCLETIAN, and he unfastened his belt [and cast it away from him], and he cursed the emperor and his idols; and the emperor was amazed at his daring. And when the emperor learned that he was a Persian nobleman, he spake him fair and persuaded him [to reject Christ], and he then handed him over to KHERMÂNÔS, the general, that peradventure he might be able to convert him from the Faith of Christ. And when KHERMÂNÔS was unable to change his thoughts from the Godhead of Christ, he brought him back to the emperor who condemned him to be tortured with every kind of torture. And our Lord Christ sent His angel to him, and he comforted him in every tribulation. And the emperor [fol. 122*b* 2] tortured him for many days, and doubled his tortures, and he hung him up on the wheel, and beat him several times; and the soldiers flayed him, and cut out his tongue, and they threw him to the ravening beasts, and then they cast him into a dark place. And he delivered up his soul thrice, but God raised him up. And when DIOCLETIAN the infidel was wearied with torturing him, he commanded them to cut off his head with the sword, [and they did so], and he received the crown of martyrdom in the kingdom of the heavens.

And on this day also died Saint Abbâ JOHN, the seventy-fourth Archbishop of the city of Alexandria. This father was a merchant before he was made Archbishop of Alexandria, and he traded with the country of India, and he was always travelling on the sea. First of all he became a deacon in the church of Saint MERCURIUS, the martyr, in MĔSR (CAIRO). And he became a scribe, but he abandoned the scribe's profession and became a merchant. And [the bishops] elected him archbishop, and they enthroned him on Sunday, the fourth day of the month of Yakâtît (Feb.–March) in the nine hundred and fifth

year of the martyrs (A.D. 1189); and he protected his flock well. And he had very much money before he was made archbishop, that is to say, a sum of twenty thousand *dînârs* in gold. And he gave all his money in his lifetime to the poor Christians, and to the churches and monasteries, and all his money came to an end before his death, and he died in debt to his brother's son. During the days of his archiepiscopate he never ate bread at the expense of any [fol. 122*b* 3] Christian person, or at the expense of any nobleman, or any poor man; and he never accepted a present (or fee) from any of them. He held his office for eight and twenty years, and he died on the day of the festival of the Baptism (*i.e.* Epiphany), on the eleventh day of the month of Ṭĕr in the nine hundred and thirty-second year of the martyrs (A.D. 1216).

And on this day also died Saint JUSTUS, and Saint FÂYYÔS.

And on this day also died the holy father and fighter Abbâ WAḲRÎS. This saint was brought up with BASIL the Great, and he made him a priest; and he was of goodly appearance, and his face was very pleasing. As a young man his first act was to desire the governor's wife, for he loved her dearly, and she loved him, and they made a plan together to go to another place where they could fulfil their desires. And whilst they were taking pains to arrange this matter WAḲRÎS saw himself in a dream bound in fetters, and standing up before the governor's tribune, and there were many bound in fetters with him, and each one of them was being questioned concerning his sins. And he said in his heart, "What is the meaning of my being fettered? Can it possibly be because of this woman, with whom I wish to defraud her husband, who will lay information against me and have me brought to this serious state?" And whilst he was feeling disturbed over this matter there came unto him a man in the form of an old friend, and he said unto him, "What is the meaning of this thy being fettered?" And WAḲRÎS wished to hide himself, and was ashamed of his sin. And when his friend pressed him, he said unto him, "O my friend, thus and thus have I done. [fol. 123*a* 1] It seemeth to me that so and so

hath laid an information against me, because of his wife, and because of this I am afraid and am troubled." And the angel who had come unto him in the form of his friend, said unto him, "O my beloved, swear unto me by the Gospel that thou wilt not do this thing, and [then] thou shalt not go back to it a second time; I will be surety for thee." And WAḲRÎS swore to him by the Gospel. And when he woke up from his sleep he knew that the vision which he had seen was true, and he therefore left his city and departed to Alexandria, where he found a certain God-fearing woman, whose name was ḤÊLÂNÎ; and when they were holding converse together he told her everything which was in his heart. And she said unto him, "Abandon thy splendid apparel, and dress thyself in a humble garb, and make thyself a close follower of God." And from there he went into the desert, and he dwelt there and lived upon the herbs thereof until his belly became dried up, like a stone, and exhaustion seized him, and at length our Lord came and healed him. And the devils used to tempt him and afflict him severely, but he fought strenuously with fasting and with prayer. And in the winter time he used to stand naked under the falling rain, and in the summer he was afflicted by the burning heat of the sun, and by the cold at night, and at length the gift of the Holy Spirit was given unto him. And the angels used to come unto him and feed him with the bread of heaven, and give him to drink out of the heavenly cup, and he was worthy of divine vision so that he might know hidden things. And he composed three homilies, one on those who dwell in the desert, and one on the company of the brethren, and one on the priesthood. One day there came unto him a certain dweller in the desert whose name was BÛLÂ, and they embraced each other, and BÛLÂ said unto him, "O my brother WAḲRÎS, do not live alone. Make a few of the brethren to come and live with thee, to comfort thee, [fol. 123*a* 2] and thou shalt be delivered from the war of Satan"; and he did so. And one day there came to him three Satans who had taken the forms of the heretics of ARIUS, and NESTORIUS, and MÂNÎ, and he disputed with them about their faiths, and he vanquished them by the words of the Holy Scriptures, and by the doctrine of the orthodox

fathers; and he worked many miracles, and his miracles were innumerable. One day having arrived at the church he wished to go in, but found it closed, and the brethren searched for the keys and could not find them; and having made the sign of the Cross over the gates they opened to him by his will. And this WAḲRÎS is he of whom it is said, that when the brethren said unto him, "Thy father is dead," he replied to them, "Ye lie; my father is a heavenly being and cannot die." And behold his history is written in the narrative of his strife, and in the Book of the Histories of the Holy Fathers. And having grown very old and grey, he departed to God Whom he loved.

Salutation to Thy Baptism by which every man is cleansed of his sins.

Salutation to Thy Baptism which took place at the end of thirty winters.

[fol. 123*a* 3] Salutation to JUSTUS, and to GUEDET (?).

Salutation to JOHN, who gave twenty thousand *dînârs* in silver and gold to the poor and needy.

## XII. ṬĚR

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is celebrated the festival of the glorious angel, MICHAEL the archangel. On this day God sent MICHAEL the archangel to JACOB-ISRAEL when he was afraid of his brother ESAU, and he delivered him from him, and brought him over the River Jordan. And JACOB went to LABAN his mother's brother, and married two of his daughters LEAH and RACHEL. And MICHAEL brought him back, and smoothed his way to safety, and to peace with his brother, together with his possessions and his children. And his brother ESAU welcomed him with peace and love. Therefore is celebrated the festival of MICHAEL the archangel.

[fol. 123*b* 1] And on this day also THEODORE BANÂDLÊWÔS (the Anatolian ?), the strong and mighty man from the East (?), became a martyr. This great fighter was of the men of the city of Antioch, and he was a kinsman of the royal family. His father's name was 'ADRÂKÔS, who was a general in the emperor's army in the days of NÛMÂRNÔS, the pagan (*arâmî*), the Emperor of Rômê; and the name of his mother was PATRICIA, that is to say "free born lady," who was the sister of BASILIDES the general. When the Emperor NUMERIANUS died in the war against the Persians, (now his son JUSTUS was engaged in war), the empire remained without an emperor. And 'ADRÂKÔS, the father of THEODORE, and BASILIDES, administered the kingdom until DIOCLETIAN the infidel reigned. Now DIOCLETIAN was formerly ruler over Egypt, and he married the daughter of the Emperor NUMERIANUS, who was a sister of Saint JUSTUS, and she made him emperor. And Saint THEODORE having arrived at man's estate was strong and mighty in the wars in which he engaged, and he conquered his enemies, and they fled before him; [and he was so greatly feared] that when the Persians said [to their fellows] "Behold THEODORE hath come," their hearts (*i.e.* çourage) would break, and they would flee. And some of the men who were there said, "THEODORE is the god of the men of Rômê, and it is he who raised up twice NÎGÔMÎDÔS (NICOMEDES), the son of the King of ḲUĔZ (KHUZISTAN), because of whom DIOCLETIAN denied Christ, and worshipped idols. Now DIOCLETIAN had deposited NÎGÔMÎDÔS (NICOMEDES) with the Archbishop [of Antioch], [fol. 123*b* 2] to be kept in safety, and the archbishop took from his father gold weighed in a balance, as much as the young man weighed, and he sent it back to his father. And Saint THEODORE was fighting on the river which is called BÛNÂBĔSÎ; and he had a friend who was called LAVENDIUS. And one night he saw, as it were, a ladder which reached from earth to heaven, and at the head of the ladder was our Lord sitting upon a great throne, and there were round about Him thousands of thousands [of angels], and tens of thousands of angels were standing before Him. And he saw under the ladder a great serpent, which was Satan. And He

who was sitting upon the throne said unto him, "O THEODORE, the Anatolian, Dost thou wish to become a son to Me?" And THEODORE the Anatolian said unto him, "Who art Thou, my Lord?" And He said unto him, "I am Jesus the Word of God, and, as for thee, needs must that thou shalt shed thy blood for My Name's sake." And then THEODORE saw one of those who were standing there take him and dip him in the Lake of Fire three times, and his whole person became like fire, and he was like unto those who were standing round the throne. And THEODORE the Anatolian said unto our Lord, "My Lord, I do [not] wish to be separated from my friend LAVENDIUS." And our Lord answered and said unto him, "Not LAVENDIUS only, but BANÎḲÔRÔS, the captain of the army of ḲUĚZ (KHUZISTAN) also." Then THEODORE the Anatolian saw those angels seize LAVENDIUS and [BA]NÎḲÔRÔS, and dip them into the Lake of Fire; and they gave them to THEODORE the Anatolian, and he rejoiced greatly. And when THEODORE woke from his dream he told [fol. 123*b* 3] LAVENDIUS what had happened, and he rejoiced with great joy, and they embraced each other. Then the might of God carried them to the place where was [BA]NÎḲÔRÔS, the captain of the army of ḲUĚZ (KHUZISTAN), and he welcomed them, and embraced them, as if he knew them; now they had never seen him [before]. Then BANÎḲÔRÔS described to them that vision, even as they had seen it, and they marvelled exceedingly. And BANÎḲÔRÔS said to THEODORE the Anatolian, "Know, O my brother, that they have given me and my brother into thy hand." Then they rose up straightway, and came to their soldiers, and they all rose up and made an agreement together to shed their blood for the Name of our Lord Christ. And it came to pass that at this time the emperor sent and summoned THEODORE the Anatolian to him, and he informed him that he had made peace with the King of ḲUĚZ (KHUZISTAN). When the Emperor DIOCLETIAN denied our Lord Christ and worshipped idols, the King of ḲUĚZ (KHUZISTAN) rejoiced exceedingly. And Saint THEODORE the Anatolian said unto them, "He who wisheth to save his soul from the sword, let him depart; and he who wisheth to fight for the Name of Christ our Lord, let him dwell with us." And they all

cried out with a loud voice, saying, "The death which thou diest we will die with thee, and thy God is our God." And the blessed THEODORE the Anatolian said unto them, "If that which ye say be true, get ye all down into the river and dip yourselves in the water thereof, in the Name of the Father and the Son and the Holy Spirit." And straightway they stripped off their raiment, and went down into the river, and they dipped themselves therein [fol. 124*a* 1] thrice, even as he told them. And as they were coming up out of the water they heard a voice from heaven saying, "Be ye strong, O My martyrs, and be ye conquerors, for I will be with you." And when THEODORE the Anatolian drew nigh unto the city of Antioch, he left the soldiers outside, and he went in with his two friends LAVENDIUS and BANÎḲÔRÔS, and the emperor welcomed THEODORE the Anatolian with gladness, and he asked him questions about the war and about the army; and THEODORE told him everything that had happened. And after this the emperor reminded him to worship APOLLO in his presence, and Saint THEODORE the Anatolian rebuked the emperor; and the emperor cursed him and his friend LAVENDIUS and his companion BANÎḲÔRÔS, and they cursed the emperor. And SÎDRÂKÔS, the father of Saint THEODORE the Anatolian, died. And the emperor was wroth, and he commanded his soldiers to carry away the saints LAVENDIUS and BANÎḲÔRÔS to the country of the MÊNÂDÂWÊYÂN, so that they might be tortured there; now DIOCLETIAN was afraid of the Persians, because BANÎḲÔRÔS was captain of the Persians. And they tortured LAVENDIUS and his friend BANÎḲÔRÔS, and they received crowns of martyrdom on the twelfth day of the month of Ṭĕr. And as for the Anatolian, the emperor commanded the soldiers to drive one hundred and fifty-three great long nails into his body, and they laid him upon a *kômôl* tree, and drove these iron nails through his body. And God sent His angel MICHAEL the archangel to him, and he comforted him and strengthened him in his tribulation. And at that time our Lord Christ appeared unto Saint THEODORE the Anatolian, and He said unto him, "Peace be unto thee, O My chosen one, [fol. 124*a* 2] THEODORE the Anatolian! Bear thou patiently

all this suffering. And now, dost thou wish Me to take out all these nails from thy body, and to heal thee, and to put to shame this perverse emperor?" And THEODORE the Anatolian said unto our Lord Jesus Christ, "Behold, it is better for me to die for Thy Name's sake." And our Lord Jesus said unto THEODORE the Anatolian, "Behold, I have prepared three crowns for thee: one for thy virginity, and one because thou hast laboured for My beloved, and one for thy death for My Name's sake. If a man be in grief and sorrow which is very grievous, and tribulation hath fallen upon him, and he pray to Me in thy name, I will relieve him, and will deliver him, and will make him glad and will bless him. And if a man be in tribulation at sea in respect of his ship, and he pray to Me in thy name, I will deliver him. And if a man go into the battle, or go into a fight, and he call upon thy name, I will deliver him, and will be his helper. And if a man build a shrine for thee, or write a book of thy strife, or commemorate thee, or bring a gift in thy name, I will receive him and make him to be glad in the kingdom of the heavens. And if a man give alms to the poor and needy, or to the orphans, or to the prisoner, or to the pilgrim, I will forgive him his sin, and I will reward him in the kingdom of the heavens. And him that doeth a good deed on the day of thy commemoration and for thy name's sake, I will receive." And after this our Lord Jesus Christ gave THEODORE the benediction of peace, and went up into heaven. And THEODORE saw three angels who gave him three crowns, and then he died, [fol. 124*a* 3] and he delivered up his soul into the hand of God, and he received the crown of martyrdom in the kingdom of the heavens. And after his death the Emperor DIOCLETIAN sent to the soldiers of THEODORE heathen priests carrying idols, and a herald went round proclaiming thus: "Whosoever loveth the emperor let him worship the glorious gods." And all the soldiers cried out, saying, "There is no king except our Lord Jesus Christ, the King of kings and Lord of lords." And when the emperor heard this he sent his soldiers and they cut off the heads of these men with the sword, and they were in number two hundred and fifty thousand. And the air was filled with beings of light who placed crowns upon their heads.

Salutation to Thy loving going, O Lord, into the house of the marriage-feast to make water into wine.

Salutation to MICHAEL the archangel who went to help THEODORE.

Salutation to thee, O THEODORE, thou shoot from the country of the East.

[fol. 124*b* 1] Salutation to the two hundred and fifty thousand men who suffered with THEODORE. Salutation to LAVENDIUS and to his companion BANÎḲÔRÔS.

And on this day also are commemorated JULIAN the martyr, and DANIEL the monk, the son of ISAAC. [Omitted in the Bodleian MS.]

## XIII. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the miracle which our Lord wrought at the marriage at Cana of Galilee, even as saith the Holy Gospel; this miracle was the first which the Lord wrought in Galilee. And by His Divine command He changed water and made it into sweet wine, and not thin wine, but wine sound and good to the taste, and of pleasant perfume. To this fact the master of the feast testified, when he called the bridegroom, and said unto him, "Every man maketh the wine which is good to be drunk first of all, and when [the priests] have drunk freely, he giveth them wine which is inferior to drink; but thou hast kept back the good till the last, even unto this moment." And [fol. 124*b* 2] in that place His glory appeared, and His disciples believed on Him.

And on this day the Seven Children whose names are 'ARSALÎDÂS, DÛAMÊDÔS (DIOMEDIS), EUGENIUS, DEMETRIUS, BERNATIUS, STEPHEN and ÎRÂḲÔS (CYRIACUS?); these

men were sons of nobles of the city who were strong in the Faith of Christ. And it was reported unto the wicked Emperor DECIUS that they were Christians, and he had them brought to him, and he pressed them to worship his idols; and when they refused to do so he appointed them a time wherein they could take counsel together about the matter, and DECIUS went to his palace. And these Seven blessed Children went to their houses, and they distributed all their goods among the poor and needy, and the *dînârs* which were left they took with them for their necessities, and they [went and] hid themselves in a cave to the east of the city. And DÛAMÊYÔSIS, a young man of wisdom and understanding, used to go on errands for them in the city, and buy their food for them, and he told them the talk which he heard. When the Emperor DECIUS returned to the city he sought the Seven Children, and when the people told him that they were in a cave, he commanded the soldiers to block up the mouth of the cave with stones. And when these holy Children fell asleep in the evening God took their souls and made them to rest in the Garden, and they slept for three hundred and seventy-two years. And there were two faithful servants of the emperor whose names were THEODORE and MACEDONIUS, and they took two tablets of lead and wrote upon them the memorial of the saints, and placed them at the mouth of the cave. And after the Emperor DECIUS died, many emperors reigned. And in the days of THEODOSIUS, [fol. 124*b* 3] the spiritual emperor, there rose up certain heretical men who denied the resurrection of the dead. And there was a certain nobleman whose name was ALDIUS, and he wanted to build a pen for his sheep, and he commanded the workmen to bring stones for this purpose. And they opened the cave, and those saints woke up, and they sent DÛAMÊDÔS (DIOMEDIS) to buy food for them. And when the men of the city saw that the *dînâr* was inscribed with the name of DECIUS, they seized DÛAMÊDÔS (DIOMEDIS), thinking that he had found a buried treasure. And they brought him before the magistrates and the bishop, and when they examined him he told them about the young men; and when they had gone there they found them seated and sending forth rays of light like the sun. And the

bishop took the lead tablets and read their history which was written upon them, and when [the magistrates] heard that they had fallen asleep in the days of DECIUS they marvelled and glorified God. And they sent a message to THEODOSIUS the emperor, and when he arrived he saluted the saints, and was blessed by them. And having conversed with him, and blessed him, they fell asleep on the ground and delivered up their souls to God; and the Emperor THEODOSIUS wept over them and buried them in that place. Salutation to the SEVEN SLEEPERS.

And on this day also are commemorated ḲÂRNÔS (CARINUS ?) the martyr, and MÎNÂS of the cell (*i.e.* the anchorite).

And on this day also died Abbâ NAKARÔ. This holy man was a spiritual fighter, [fol. 125*a* 1] but no man knew it. He used to put thorns under his shirt so that he might not sleep soundly, and he kept vigil by day and by night, and because of his excessive humility they made him a doorkeeper. And there was in that monastery a certain monk, an anchorite, who was able to see hidden things by the spirit. One night in his sleep he saw that he was standing on a high place, and below him was a garden [filled with] fruits of all kinds, and streams of water ran round about through it, and in the midst of them was Abbâ NAKARÔ, watering this plot and that. And that monk said unto him, "O my brother NAKARÔ, Unto whom belongeth this garden?" And NAKARÔ said unto him, "I planted it." And the monk said unto NAKARÔ, "I wish thee to give me some of the fruits thereof." Then NAKARÔ cut off three pomegranates, and gave them to him, and he tied them up in his garment; and when he awoke from his sleep he found the fruit. And he went to Abbâ NAKARÔ and he found him standing in the doorway, and he said unto him, "O my brother, hast thou seen me this [past] night?" And NAKARÔ said unto him, "Yea, I saw thee, and I gave thee three pomegranates." And when the monk went into the monastery he told the monks and the abbot everything which had happened, and he shewed them the pomegranates, and the brethren marvelled at the holiness of

Abbâ NAKARÔ, for it was then summer time, and not the season for pomegranates. And the monks were sorry that they had appointed Abbâ NAKARÔ to such a lowly position as that of doorkeeper, and they wanted to give him a higher position; but when they went to him they could not find him, and they sorrowed for him with a great sorrow. And the pilgrims told them that he died as on this day. [fol. 125*a* 2] Salutation to the blessed Abbâ NAKARÔ.

## XIV. ṬĔR

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the most excellent MEḤRÂÊL, the virgin, became a martyr. She was a native of ṬÔMÂWÎHÂ, and she had God-fearing and Christian parents; her father was a priest and his name was JOHN, and [the name of] her mother was HILARIA. They had no children, and because of this were very sad, and they prayed to God, and after they had waited some days, HILARIA was rewarded with a beautiful daughter, whom she named "MEḤRÂÊL." And when the maiden was twelve years old she began to work many signs and wonders, by the grace of the Holy Spirit, which dwelt upon her. And then when the wicked DIOCLETIAN was reigning she went out one day to the river bank, and she found a ship and she embarked in it, and she departed with those who were going to martyrdom. When she arrived at the city of 'ENṢNÂ (ESNAH ?), they set her before the governor, whose name was PHILIPIANUS. And when he saw her, he had pity on her for her tender body, and he wanted to set her free; but as soon as she knew that he was going to release her, she cursed him [fol. 125*a* 3] with great boldness, and reviled his unclean gods. Therefore was the governor wroth, and he commanded her to be tortured severely. When he could not persuade her to abandon the True Faith, he commanded the hunters to collect all kinds of serpents, and scorpions, and vipers, and reptiles which sting, and to throw them into a corn sack and

to put the saint into the sack with them; and the soldiers did so. Thereupon the angel of God appeared, and gave her a promise; and after this she delivered up her soul, and finished her martyrdom, and received her heavenly crown. Then they took her out of the corn sack and buried her in that place. When her father and mother heard of it, they set out with very many natives of their city, and when they arrived at the place where her body was, they took it up, and made it ready for burial with great honour, and they carried it away and laid it in a beautiful coffer. And they built over her a shrine, inside the house, in a secret place, and many miracles were made manifest there.

And on this day also four and forty soldiers of the company of Saint CYRIACUS [and JULITTA] became martyrs. [The Bodleian MS. has five thousand four hundred and thirty-four.]

And on this day also died the holy father and spiritual fighter ARCHILIDES (?). This holy man was one of the patricians of Rômê; the name of his father was JOHN, and that of his mother SANDALÎḲÂ. And they both were righteous [fol. 125*b* 1] before God, and they walked in the commandments of God without blemish. And when the days of Saint ARCHILIDES were twelve years, his father died, and his mother wanted to marry him to a wife, but he did not wish this. And his mother advised him to go to the emperor, so that he might receive the office which his father had held, and she sent two of his servants with him, and also many gifts to give to the emperor. And when they were on the sea a mighty storm of wind broke on them, and the waves rose high, and the ship was broken in pieces, but Saint ARCHILIDES hung on to one of the planks of the ship and it carried him to dry land. And when he was going up from the sea he found the dead body of a man which had been cast into the sea, and he sat down and wept over it and remembered the transience of the world. And he rebuked his soul, and said unto it, "What have you and I to do with the goods of this fleeting world? After I am dead I shall return to dust." And straightway he rose up and prayed,

and entreated the Lord Christ that he might go in the right way, and then he walked on and arrived at a monastery of the country of Syria, which was built in the name of Saint ROMANUS. And he gave to the abbot the two hundred *dînârs* in gold which he had left, and he begged him to array him in the garb of the monastic life; now the Holy Spirit had told the abbot about ARCHILIDES before his arrival, and when he came he rejoiced in him with a great joy. And he gathered together [fol. 125*b* 2] all the holy brethren and monks in the church, and the abbot prayed over Saint ARCHILIDES, and he arrayed him in the holy garb of the monk, and the brethren rejoiced in him with a great joy, because, manifestly, the grace of God was upon him. And Saint ARCHILIDES, having become a monk, devoted himself to the narrow way, and he fought a great fight. And he always fasted seven days at a time, and he prayed day and night, and God gave him the gift of healing the sick; and the people brought unto him all those that were sick, [and he prayed] over them and healed them. And he made a covenant with our Lord Christ that he would never look upon the face of a woman. And being without information concerning him for a period of twelve years, and not knowing what had become of him, his mother sorrowed for him, and thought that he was dead; and she mourned for him greatly. And she built a fine house for receiving strangers, and she added to it a house wherein the pilgrims, and the poor, and the needy, might lodge; and she herself lived in an upper room of the house for strangers (*i.e.* her guest house). And one day she heard certain travellers talking among themselves about the fame of Saint ARCHILIDES, and his holiness, and his spiritual fight, and the grace of God which was upon him, and they also described his miracles and the beauty of his appearance. And when she heard them talking, her heart burned like fire, and she knew that they were talking about her son. And she called the travellers, and asked them about her son, and they told her all about him, and she knew that her beloved son was alive. And she rose up straightway and travelled until she came to the monastery of Saint ROMANUS, and she sent a message to her son ARCHILIDES and said, "Behold, I have arrived, and I wish [fol.

125*b* 3] to see thy face; I am thy mother." And he sent a message unto her, saying, "I have made a covenant with my Lord Jesus Christ that I will never look upon the face of a woman again, and I cannot break the covenant which I have made with my Lord Jesus Christ." Then she sent a second message unto him wherein she begged and entreated him that she might see his face, and she said unto him, "If thou dost not shew me thy face I will go into the desert, and the wild beasts shall devour me." And when Saint ARCHILIDES knew that she would not leave him, and he, on his part, was unable to break his covenant with God, straightway he prayed to God and asked Him to receive his soul. And he said unto the gatekeeper, "Go to my mother, and let her come in to me"; now God had accepted his prayer and heard his petition, and had taken his holy soul. And when his mother came in she found that he had delivered up his soul, and she cried out with a loud voice and wept; then she asked God to take her soul, and He heard her petition also and took her soul. And when the monks wanted to make them ready for burial they tried to separate the body of Saint ARCHILIDES from the body of his mother, but a voice came from the body of Saint ARCHILIDES, saying, "Bury my body with the body of my mother in one grave; I did not give her her heart's desire; let her see me." When they heard this voice they marvelled exceedingly and glorified God, and they buried the two of them in one grave. And God made manifest from his body a great power for the healing of all sick folk.

[fol. 126*a* 1] And on this day also Saint 'ĔMRÂIS became a martyr. This blessed maiden had honourable parents who held firmly the Faith of Christ, and she was brought up in the fear of God. And one day when she was going down to the river to draw water, she saw the bishops, priests, and deacons who were bound in fetters for Christ's sake. And she asked the scribe to write her name down with theirs, and they brought her to QUILQUILIANUS the wicked governor, and he persuaded her with many words to worship idols. And when she refused to do so he commanded the soldiers to cut off her head,

[and they did so,] and she finished her martyrdom with all those who were her companions.

And on this day also died MAXIMUS, the brother of Saint DAMÂTHEUS (*sic*). And behold we have written the account of his strife with that of his brother in the section for the seventeenth day of the month of Ṭĕr.

Salutation to the blessed MEḤRÂÈL who finished her martyrdom in a corn sack; and salutation to her brother.

Salutation to ARCHILIDES who was buried with his mother.

Salutation to 'ĔMRÂIS, who left her water-jar, [fol. 126*a* 2] and joined the company of fettered men who were to become martyrs.

Salutation to MAXIMUS who fought the spiritual fight from his youth up.

Salutation to 'ABDĔYÛ, the follower of ELIJAH.

Salutation to the four thousand and thirty and four soldiers who asked that they might be beheaded (?) outside the city.

## XV. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died 'ABDĔYÛ (OBADIAH), the prophet and righteous man. This prophet was the son of ḤANÂNYÂ, and he prophesied in the days of JEHOSHAPHAT. And God spake by the voice of this prophet concerning His Resurrection, and concerning the day of retribution, and what would happen to the children of Israel, and to those who remained among the Gentiles; and he made strong the people of Israel, and rebuked them often. And he was the third captain whom AHAB sent

with fifty men to summon ELIJAH to him. Now, fire having come down from heaven, and burnt up the two captains who preceded him, and the men who were [fol. 126*a* 3] with them, at the word of ELIJAH the prophet, when 'ABDĚYÛ (OBADIAH) came to him he did not behave with arrogance or shew himself proud like the two captains who came before him. But he was humble, and he came to ELIJAH the prophet, and knelt down upon his knees before him, and he asked him not to destroy him, like the two captains and the men who came before him, and those who were with him. And when he said this ELIJAH the prophet had compassion upon him, and he came down and went to AHAB with him. And after ELIJAH came down and went with him [to AHAB], this just man knew within himself that the service of ELIJAH was greater and more honourable than the service of the kings of the earth, and that the service of ELIJAH appertained to the service of the King of heaven; and he forsook the service of King AHAB and followed ELIJAH the prophet, and ministered unto him. And the grace of God descended upon him, and prophecy, and the power to prophesy; and all the days of his prophesying were twenty years and more, and he prophesied nine hundred years before the coming of our Lord. And he died in peace and was buried in the tomb of his fathers in the field which was known as BÊT KHĚRÛM.

And on this day also the Christians of the country of Syria celebrate the festival of the death of Saint GREGORY. This father GREGORY was perfect with his fathers in every virtue, both of mind and body. He learned all science and doctrine, and he was very wise, and he was well acquainted with the language and writings of the Greeks, and he was exceedingly zealous in the True Faith. And all these things being perfect in him, [fol. 126*b* 1] and being of a good disposition, [the bishops and priests] elected him against his will, and made him Bishop of the city of NÂḲSĚSÂ, which is DASÊT. And he protected the flock of God over which he was set, and he illumined their souls and minds with his discourses, and his wise exhortations, and his rebukes; and he translated (or, interpreted) the Old and New Testaments. And when the

Emperor THEODOSIUS assembled the Council of One Hundred and Fifty Bishops in the city of Constantinia because of MACEDONIUS, the infidel, who was Archbishop of the city of Constantinia, this father was one of those who gathered together to the Council. And he put to shame the infidels SABELLIUS, and MACEDONIUS, and APOLLINARIUS; and behold their denial is written in the section for the first day of the month of Yakâtît. And this father destroyed the schism of those infidels, and he cut through with the sword of his eloquence the devices of the heretics. And he departed in peace with the General Council, and with those vanquished men and those infidels who had been put to shame. And he arrived at a good old age and he pleased God and died in peace. And behold, we have written the rest of his history in the section for the twenty-first day of the month, which is the day of his death according to the Egyptians.

And on this day also died PETER, and SOPHIA, and 'ADMÎRÂ, and ISAAC.

And on this day also were martyred Saint CYRIACUS and JULITTA his mother, and eleven thousand four hundred and thirty-four men [fol. 126*b* 2] in the days of Alexander, the governor. And JULITTA was a God-fearing woman from her youth, and hearing that a persecution had broken out, she took to flight through fear of the governor, and she came to the country of ṬERSES, in CILICIA, and she dwelt there. And the governor came into that city seeking for Christians, and the guards seized her and took her to the governor, and told him that she was a Christian. And the governor said unto her, "Offer sacrifice to the gods." And she said unto him, "I will not offer sacrifice to unclean gods, but only to my Lord Jesus Christ." And the governor said unto her, "O woman, tell me of what nation thou art, and where thy city is, and what thy name is." And Saint JULITTA said unto him, "As for my nation (or, people) [my father was] ÎSÂWÎRÔS, the chief of the people of the city of NIḴYÔS. I am a rich and noble woman, and my name is 'JULITTA.' Behold, I am in thy power

now, but assuredly I will not sacrifice to unclean [gods]." And the governor said unto her, "Offer sacrifice so that thou mayest not die under severe torture." And she said unto him, "If thou art pleased to do this, send men into the city, and let them search there for a boy three years old, and let them bring him to thee, and he shall tell us whom we are to serve and worship." And the governor sent men to search for a boy three years old, and they found the boy CYRIACUS, who was three years old, less three months. And they took him to the governor, saying, "We think that this boy will not fail to speak, for he is of Christian origin." And when the governor saw that the boy was handsome, and of goodly appearance, he said unto him, "O handsome boy, rejoice!" And the boy said unto him, "Joy is with me, but joy is not with thee. God saith, There is no joy for the wicked." And the governor said unto him, "What is thy name? Tell me that thou mayest not die." And the boy said unto him, [fol. 126*b* 3] "I am a Christian, and my baptismal name is CYRIACUS." And the governor said unto him, "Sacrifice to the gods, so that I may honour thee, and give thee money." And the boy said unto him, "Get thee far from me, O messenger of Satan, and enemy of righteousness." And when the governor heard this he became exceedingly angry, and he commanded the soldiers to carry him away and to beat him with fifty stripes; [and they did so] until his blood flowed like water. And when Saint JULITTA saw the endurance of her son she gave thanks to God. Then the governor commanded them to bring salt and mustard, and to open the nostrils of the boy and thrust these things into them. Then the boy cried out and said, "Thy word is sweeter to my throat than honey and sugar, yea, sweet to my mouth." And the governor then commanded them to bring fourteen sharp, red-hot rods, and to thrust seven of them into the body of his mother, and seven into the body of CYRIACUS, two in his ears, two in his eyes, two in his nostrils and one in his heart; but by the Will of God the fire was extinguished and the rods became like frozen snow. Then the governor commanded them to shut him up in the prison house and to be bound with fetters. And as CYRIACUS was praying there, Satan came unto him in the form of an angel to lead him

astray; but when the boy made the sign of the Cross over him Satan disappeared like smoke. Then the governor commanded a blacksmith to make terrifying instruments of torture wherewith to torture the boy and his mother. When Satan knew that CYRIACUS was eager to receive the crown [of martyrdom], he entered into the heart of the governor and made him dumb. Then the boy said unto the blacksmith, "Couldst thou make for me some instruments of torture which are more hurtful than those wherewith they have been torturing me?" And the blacksmith said unto him, "I can." And the boy said, "Make me two knives as sharp as razors, each a cubit long, and make me instruments [fol. 127*a* 1] to break the head, and twist the neck, and crush the teeth, and dig out the eyes, and slit the nose, and pierce the ears, and [separate] the members, and scrape the sides; and [make me] a brass crusher, and an instrument for pulling out the sinews and muscles; and make me three pointed stakes, as long as I am high, and write on them, saying, 'The Holy Trinity, which is neither divided nor separated from those who call upon it.' And make me an instrument for twisting [the neck], and a saw, and a frying-pan, and a cauldron, and a wheel, and a roller, and a bender of the neck; and an iron hook wherewith to draw out what is in the belly. These are the instruments wherewith I would be tortured." And when the blacksmith heard these things he marvelled, and was silent, and he and his disciples (*i.e.* workmen), the blacksmiths of the city, finished them in forty days (?). And the governor commanded his servants to shave the head of CYRIACUS with a razor, and to pour red-hot coals upon it, and they did so. And they drove four rods through his shoulders and straight down his body, to the soles of his feet. And the angel of God came and removed from him the pains of the tortures. And they also cast him into a [boiling] cauldron and kept him there from dawn to the seventh hour, but they were unable to cause him pain; and then our Lord appeared unto him, and comforted him. And the governor said unto the boy, "If thou wouldst perform a miracle take up my sandal, and make it to live." And when the boy had prayed, the sandal turned into a great bull, out of the neck of which went forth a

kid, and they killed it, and eleven thousand and four men ate of it. And the governor was wroth, and he ordered the soldiers to cut out the boy's tongue, [and they did so] and brought back to him the tongue. And the governor commanded them to bring a red-hot cauldron and to cast him into it; and when JULITTA saw this she was afraid. And her son prayed, and God gave him divine power to such a degree that she and her son went into it and came out therefrom alive and uninjured. And the governor also commanded the soldiers to cast them into a machine, and to drag them about with [fol. 127*a* 2] ropes so that the flesh might be torn off their bodies, [and they did so], until the angel of God came and delivered them. And when the governor found that he was unable [to vanquish] them, he commanded the soldiers to cut off their heads with the sword. And our Lord Jesus Christ came down from heaven, and said unto the boy, "[Tell Me] the things which ye wish for." And CYRIACUS said unto Him, "Let not my body be buried on earth. And whosoever shall call upon my name, or celebrate my commemoration, or build a martyrium for me, or write the book of my strife, or read it, or bring an offering into my church, or shall pray therein, grant such their desires and forgive them their sins." And our Redeemer said unto him, "Everything which thou hast asked of Me I will give thee, and thou shalt be with Me on My right hand, and I will set thy body in the chariot of ELIJAH." And when the boy heard this he rejoiced greatly, and he gave thanks to God and was crowned with his mother during the night, and our Redeemer crowned him with incorruptible crowns, and took his soul up with Him, in glory which is indescribable and inexplicable. Salutation to CYRIACUS.

Salutation to GREGORIUS who was present at the Council of One Hundred and Fifty Bishops in Constantinia.

## XVI. Ṭĕr

[fol. 127*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint PHILOTHEUS, which name being interpreted is "lover of God," became a martyr. This saint was a man of Antioch, and his parents worshipped a bull which was called "MARAGED." And they fed the bull on fine flour, which was boiled and mixed with fat, and seed-oil, and the honey of bees, and they anointed him with scented unguents thrice daily, and gave him wine and seed-oil to drink; and they built one house for him to live in during the winter and another for the summer. And they placed a collar of gold round his neck, and rings of gold on his fore legs and hind legs. Now this saint was of very goodly appearance. And when he was ten years old his parents talked to him, and told him that he must worship the bull, but he would neither listen to their words nor do this thing, and because of their love for him, and because they did not wish to annoy him, they let him alone. Now Saint PHILOTHEUS did not know Christ, and he thought that the sun was God. And he stood up before the sun, saying, "I beseech thee, O sun, if thou art God, to tell me so"; and a voice came unto him from above, saying, "I am not God, but I am the servant and messenger of God Whom thou knowest, and thy blood shall be shed for the Name of God—Glory be to Him!" And when God saw the integrity of heart of the boy PHILOTHEUS, He sent His angel to him at that moment, and the angel informed him about the mystery of God, and opened his heart so that he might understand what he said unto him; and when he had told him everything, beginning with the creation of the world, and ending with the Incarnation of our Lord Christ, the heart of the boy rejoiced and his spirit was glad. From that day he fasted, and prayed many prayers frequently, and he ate [fol. 127*b* 1] bread and salt only, and he gave alms to the poor and needy. And when a year had passed his parents determined to give a feast to his friends and companions, and they required of their son to offer incense in honour of the bull, before they

ate and drank. And the boy PHILOTHEUS stood up before the bull, and said unto him, "Is it true that thou art a god whom men worship?" And a voice came forth from the bull which said, "I am not a god, but Satan hath entered my heart and I have become a deceiver of men." Then the bull rose up and attacked the parents of the saint, and he gored them with his horns, and killed them. And the saint commanded his slaves to kill the bull [and they did so], and they burnt him in the fire, and scattered [his ashes] to the winds. And the parents of the saint were lying there dead, and God gave grace to Saint PHILOTHEUS, and he prayed over them, and their souls returned to them, and they rose up straightway and told him how they had seen the punishments which were [inflicted] in Sheol. And after this Saint PHILOTHEUS and his parents were baptized with Christian baptism in the Name of the Father and the Son and the Holy Ghost. And God gave him grace and power and he healed many sick folk by his prayer. And the report of him reached DIOCLETIAN the emperor, who sent and had him brought to him. And he said unto Saint PHILOTHEUS, "Cast incense to Apollo"; and he promised to give him many things if he would do so; and the saint rejected his promised things and his words. And the emperor commanded the soldiers to punish him with every kind of torture, [and they did so]. They first beat him with whips, and then they laid stones on his belly, and they did everything they could; but he was strong in the strength of God our Lord Jesus [fol. 127*b* 2] Christ. And he cursed the infidel emperor, and his unclean gods, until they smote him on the mouth, and cut out his tongue and broke his teeth; and when they had done all these things to him he would not hearken to the voice of the emperor. Then the emperor began to persuade him, and to use words of blandishment and flattery to him, but Saint PHILOTHEUS laughed at him, and promised that he would worship that idol; and the emperor rejoiced at this and imagined that he would really do so. And he commanded his servants to bring Apollo, and the men and priests of the idols, and a herald went through the city who cried out, saying, "Come, O all ye people, so that ye may see PHILOTHEUS worshipping

Apollo"; and all the people gathered together about the tribune. And as they were bringing the idols along the road, Saint PHILOTHEUS asked our Lord Christ that the earth might open her mouth, and swallow up the idols and their priests. And straightway the earth opened her mouth and swallowed up the idols and their priests, and there was a great outcry round about; and when the people saw this, many of them believed on our Lord Christ. And the emperor was wroth, and he commanded the soldiers to cut off the heads of them all with the sword, [and they did so,] and they received the crown of martyrdom in the kingdom of the heavens, and entered into life everlasting. As for Saint PHILOTHEUS, when the emperor was tired of torturing him he commanded them to cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens.

[fol. 127*b* 3] And on this day died the holy father PALLADIUS, the fighter. This saint lived for fifty years in his cell without going outside of it, and he never looked upon the face of a woman. And the gift of prophecy and the power to work signs and wonders were given unto him in such a remarkable degree, that his fame was heard all through the country. And there was a certain merchant in the city of MĔSR (CAIRO), and he departed to make a journey in a ship, and the waves rose up and were about to sink the ship. And when hope failed, this merchant cried out, saying, "I take refuge in the prayer of Abbâ PALLADIUS; if ever I escape from this death I will give him one hundred *dînârs*"; and straightway he saw Saint PALLADIUS steering the ship with his cross, and he brought it into port. And when the merchant arrived in the city he took one hundred *dînârs*, and hired a horse and set out to go to Abbâ PALLADIUS. And when evening fell upon him he arrived at a certain city, and he took up his abode in the guest house, and he found there a man whose name was MÔRÎḴ, and he told him everything which was in his heart. And MÔRÎḴ said unto him, "I know his place, and I will bring thee to him." And on the following day the two of them set out, and they came to Abbâ PALLADIUS, and saluted him, and the

merchant gave him the gold which he had brought with him, and spread it out before him. And Abbâ PALLADIUS looked at it and blessed him; and said unto him, "I have no need of this gold. Go and distribute it among the poor and needy so that thou mayest gain usury from it before God." When the merchant heard this he fell down at his feet and begged and entreated him to accept it as a gift. When Saint PALLADIUS saw that he made most earnest entreaty to him, he took one *dînâr*, and said unto him, "I will accept this from thee as a blessing; as for the rest, do as I command thee, [fol. 128*a* 1] and distribute it among the poor." And having taken the gold the merchant buried it in the ground. And when he came to the river, Satan entered into the heart of MÔRÎḲ, and he wanted to take the merchant's money; and he leaped upon the merchant in anger and killed him. Then he carried away the dead body by night, and cast it down at the door of Abbâ PALLADIUS. And on the following day he went to the governor and told him about the murder. When the governor came, he bound Abbâ PALLADIUS in strong fetters, and he questioned him about the dead man, and PALLADIUS said, "I did not kill him." And when they brought him to the coffin containing the body, he took hold of the body and prayed for a long time, and he said, "I command thee, O dead body, in the Name of God to rise up and to declare who it was that killed thee." And the dead man rose up and said that MÔRÎḲ had killed him for his money. When the governor saw this miracle he bowed down before Abbâ PALLADIUS, and he was dismayed because he had entreated him evilly; and intending to kill MÔRÎḲ he released PALLADIUS. And having fought strenuously PALLADIUS died at a good old age.

And on this day also fifteen hundred soldiers [or, ten thousand five hundred] and their three prefects who were companions of Saint PHILOTHEUS became martyrs.

And on this day also two thousand and four soldiers [or, ten thousand four hundred] who were companions of Saint CYRIACUS, and his mother JULITTA became martyrs.

[fol. 128*a* 2] And on this day also is commemorated the blessed Saint ṢAḤMÂ, one of the Nine Saints, who fought a good fight, and pleased God.

And on this day also died the holy father, the pure virgin, JOHN, the forty-eighth Archbishop of the city of Alexandria. This father became a monk in his early years in the church of Saint Abbâ MACARIUS, in the desert of SCETE; and he fought a great fight and devoted himself to fasting, and prayer, and vigil, and God elected him, and the Archbishop Abbâ MICHAEL made him a priest in the church of Saint MÎNÂS the martyr, and he gave to him all his money and his land as a gift, and the votive offerings which the people brought to the church, and he followed peacefully a right course in that church. When Abbâ MÎNÂS, the archbishop who preceded him, died, the bishops, and priests, and learned men gathered together in the city of Alexandria to elect an archbishop, and they wrote down on pieces of paper the names of several men. And a certain righteous man said, "Why did ye make Saint JOHN administrator of the church of Saint MÎNÂS?" And they all said, "Verily he is worthy [fol. 128*a* 3] of this office." And one wrote his name on a piece of paper, which was thrust in among the other pieces of paper, and they laid them on the altar; and they continued in prayer and the singing of hymns for three days and three nights. And they brought a child from the church, and he drew a paper from among the papers, and they found that the name of this saint was written upon it. Then they took that paper and thrust it in again among the other papers, and they brought another child, and he also drew that paper; and when a third child was brought he drew that same paper, and the name of this saint was found to be written upon it. Then straightway they knew that God had chosen him for this office, and they seized him and against his will they made him Archbishop of the city of Alexandria. And having been appointed he protected his flock, and he read to them frequently the Books of God, and he confirmed them in the doing of good in the True Faith, and his charities and alms to all men were very many. In his days a great famine took place in the land of Egypt,

and they sold one measure of grain for two *dînârs* in gold, and each day many poor folk of every nationality gathered together at the door of his house, asking for food. And he put his disciple MARK in charge of the money of the church, and he gave to all the poor what they needed both morning and evening, until God removed His wrath from men. And this father built many churches, and adorned them with suitable adornments. And because of the numerous works of charity which he carried out, and his alms and his gifts, this father was called [fol. 128*b* 1] "JOHN the Merciful," and indeed he was merciful to the poor, and the wretched, and the widows and the orphans. When the day of his death drew nigh, he told the priests the day whereon he would die. And he said unto them, "I was born on the sixteenth of Ṭĕr, and I was named archbishop on that day, and on that day I shall die"; and when he told the bishops this they wept, and they said unto him, "Our father, who will be appointed archbishop over us after thee?" And he said unto them, "MARK the priest, my servant, for our Lord Jesus Christ hath elected him to this office." And on the sixteenth day of the month of Ṭĕr this father died, having sat as archbishop for twenty-three years. In his days died DAVID who had been made Archbishop of the city of Antioch by force, and his predecessor GEORGE, having passed ten years in prison, was appointed. When this father was appointed Abbâ JOHN wrote to him an Epistle on the True Faith, and when Abbâ GEORGE died a certain just man whose name was YÂRÎKÔS was appointed in his stead. And he wrote a letter and sent it to Abbâ JOHN, who received him in the Holy Spirit, and rejoiced in his letter, and sent to him an answer to the same.

And on this day also died Mâr DANIEL, the Syrian, of the city of 'ÂMĔD. The father of this saint was rich in gold and silver, and when his father died Abbâ DIONYSIUS, Bishop of the city of 'ÂMĔD [fol. 128*b* 2], brought him up, and taught him the Books of the Church, and then made him a deacon and priest, and arrayed him in the garb of the monastic life. And Mâr DANIEL continued in fasting and prayer, and he never ate

food between one Sabbath and the next, and at length the gift of healing was bestowed upon him; and he made a vow to himself that he would never look upon a woman. When his mother heard of the report of him she came to him, and wished to see him, and when she sent a message to him he said unto her, "I have made a vow that I will never look upon a woman." And she said unto him, "I am thy mother. Why dost thou treat me like other women?" When he refused [to see] her, she pulled off her veil and cursed him, saying, "God maketh me to see thee laughing, and two women wrapped up in a single garment shall look upon thee." After a few days a certain man took three hundred *dînârs* of gold to give them to Mâr DANIEL, and in the evening, when he arrived at the gate of the cell of the saint, his companion rose up against him, and slew him through his love of money. When the King of 'ÂMĚD heard the story about a dead man being found at the door of Mâr DANIEL, he commanded [his soldiers] to bring the saint before him. And when the women who were bathing in the bath-house heard the story about Mâr DANIEL, two of them rushed out to see him, and because of their great haste they had only a single garment to cover them both. And Abbâ DANIEL laughed when he knew that his mother's curse had come upon him. When the king questioned him about the dead man Saint DANIEL said unto him, "I did not kill him"; and through the prayer of Abbâ DANIEL the dead man rose up and declared who had killed him. When the king and all the people saw this, they worshipped the God of Saint DANIEL [fol. 128*b* 3] and they killed the murderer. Then the king gave unto Abbâ DANIEL much money, and when he refused to accept it he built a monastery for him, and many monks gathered together therein. And then growing old and fighting strenuously, he became a little sick, and he died in peace. Salutation to DANIEL who vowed that he would never look upon a woman.

Salutation to JULITTA, the mother of CYRIACUS. Salutation to the five thousand martyrs who suffered with CYRIACUS.

Salutation to PHILOTHEUS. Salutation to the fifteen

hundred soldiers and their three prefects, the companions of PHILOTHEUS, who suffered martyrdom.

Salutation to PALLADIUS, and two-fold salutation to his disciple THEOPHILUS.

[fol. 129*a* 1] Salutation to JOHN, the revealer of mysteries.

## XVII. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day are commemorated the honourable saints MAXIMUS and DUMATHEUS, his brother, the sons of LAVENDIUS, who was King of the country of Rômê. And this king held the True Faith, and feared God, and he executed righteousness and judgement; and because of this God gave him these two saints, and from their youth up, by reason of their purity, and their humility, and their fear of God, they were like unto the angels of God. And they prayed and read the Books of the Old and New Testaments by night and by day. And they decided in their minds to reject this world, and to assume the garb of the angels, that is to say the garb of the monastic life. And they worked upon their father to allow them to go to the city of Nicea to pray in the place, wherein the Three Hundred and Eighteen Bishops who formed the Council assembled; and when they told him he rejoiced greatly, and sent them away with slaves and soldiers. And when they arrived in the city of Nicea, and had received a blessing [fol. 129*a* 2] in the holy place, they sent back the soldiers to their father, and they sent with them letters to him wherein they said, "O our lord the king, we wish to dwell here for a few days." Then they opened their minds, and held converse with a holy and righteous monk, and they said unto him, "We wish to assume the monastic garb under thy direction." And he said unto them, "I am afraid of the emperor your father. But go ye to the country of Syria, for there liveth there a righteous monk, a priest of the

True Faith, whose name is 'AGÂBIUS." Having said these things unto them they accepted the counsel of that monk, and they departed to the country of Syria. And they came to Saint 'AGÂBIUS, and revealed to him their minds, and he arrayed them in the garb of the monastic life, and they lived with him until he died. Before his death he spake unto them, and told them that he had seen a vision wherein Saint Abbâ MACARIUS the Great came to him, and said unto him, "Command these two young men MAXIMUS and DUMATHEUS to come to me in the desert of SCETE, and they shall be my sons before thy death." And Abbâ 'AGÂBIUS told them what he had seen, and he said unto them, "O my sons, I have long had the desire to see this father MACARIUS in the flesh, and behold, I have seen him in the spirit." And he said, "After my death go ye to him." And when he was dead they dwelt in the land of Syria, and God gave unto them the gift of healing the sick. And the report of them was heard in all countries through the merchants who travelled by sea and by land. And the saints learned to make the roofs (*i.e.* awnings) of ships, and they lived upon a small part of what they earned [fol. 129*a* 3] by the labour of their hands, and the rest they gave away to the poor and the needy. And by reason of the multitude of the signs and wonders which God performed by their hands, many of those who were possessed by many [evil] spirits, were cured immediately they heard the names of Saints MAXIMUS and DUMATHEUS, by the might of our Lord Jesus Christ. And there was a very large snake which lived near the high road, and it destroyed very many men, and some of the men of the city came to Saints MAXIMUS and DUMATHEUS, and asked them to deliver them from that venomous serpent. And Abbâ MAXIMUS took a sheet of paper and wrote upon it as follows: "In the Name of Jesus Christ, our Lord, the Word of the Father, God of hosts, the God of Abbâ MACARIUS, the blessed, and our honourable father 'AGÂBIUS, who was indued with the Spirit, the holy priest, when this paper cometh to the door of thy cave, thou shalt go forth and shalt die, and the fowls of heaven shall devour thee." And a certain man took that paper and laid it at the door of the den of that serpent, and straight-

way it came forth and died; and all the people marvelled exceedingly and they glorified God. And God performed very many signs and wonders by the hands of MAXIMUS and DUMATHEUS. One day a certain nobleman went out to his father, who was near the sea-shore, and looking up at the awning of one of the ships, he saw written thereon the names of MAXIMUS and DUMATHEUS, and he asked the captain of the ship, saying, "What are these names?" And the captain answered and said unto him, "These are [the names of] two holy monks and brothers, and because of my confidence in them I have written their names [fol. 129*b* 1] upon the awning of my ship, so that God may save me from sinking in the sea through their prayers." And the nobleman said unto him, "What are they like in person?" And the captain said unto him, "One is perfect, and the other hath no beard"; and then the nobleman knew that the young men were the sons of the emperor. And he took that merchant and brought him to the emperor, the father of the saints, and he asked him about his sons; and the captain told them what they were like, and everyone knew that they were indeed his sons. And he sent their mother and their sister to them, and when they came to them, with many soldiers, and saw them, they cried out and wept freely and embraced them; and their mother asked them to come to her and to their father the emperor. And they said unto her, "We cannot destroy [our] covenant with God, for we have vowed ourselves to God, and we pray for thee and for our father, by night and by day, that God will deliver you from all harm." And with these words they consoled her, and she left them and returned sad and sorrowful, and she wept because she was to be separated from them; and she told the emperor and the soldiers what had happened to them. And the emperor said unto his wife and his soldiers, "Let them alone so that they may become treasure with our God and Lord Jesus Christ, and may make entreaty to Him for us in their prayers; for everything which is in this world, and the glory thereof, passeth away like a dream, and they will gain a kingdom which doth not pass away." And in those days the Archbishop of the city of Rômê died, and the bishops and all the priests gathered

together so that they might take counsel [fol. 129*b* 2] and appoint an archbishop. And they remembered the blessed MAXIMUS, and they said, "Verily this man is well fitted for this office, for God hath given unto him the great gift of healing the sick, and God hath wrought many signs and wonders by his hands. And although he is young in days, still Christ dwelleth in him, and he is perfect in knowledge and in good works, and in all the Law of the Church." When his father and mother heard this they rejoiced exceedingly, and they sent certain officers together with their troops, and they sent with them a letter which they had written to the governor of the country of Syria commanding him to send MAXIMUS and DUMATHEUS to the city of Rômê. When the saints heard this they were exceedingly sorry, and they remembered what their father, the monk Abbâ 'AGÂBIUS, had commanded them. And they rose up straightway, and they changed their apparel, and they departed, not knowing where they were going, and they wandered to the shore of the Red Sea. And being athirst God changed that bitter water and made it sweet for them, and He sent forth power from Him, and it carried them from the country of Syria and brought them to the desert of SCETE; and they came to Saint Abbâ MACARIUS, and told him that they wished to dwell with him. And when he saw that they were sons of grace, he thought that they would not be able to live in the desert, and he told them about the difficulty of the desert, saying, "Ye will not be able to dwell here." And they answered and said unto him, "O our father, if we cannot live here we will go away." Then he taught them how to plait palm fibre, and he shewed them a valley wherefrom they could [fol. 129*b* 3] obtain the palm leaves, and he helped them until they had built a cell for themselves. And he brought to them a certain native to buy from them the objects which they made with their hands, and he brought them bread. And they lived in this way in the desert for three years, and they held converse with none, for they would go into the church holding their peace, and receive the Holy Mysteries, and return to their cell. And our father Saint MACARIUS wondered at their behaviour and why they had neither come to him nor

visited him during this period of three years; and he asked God to reveal the matter of them to him. And he rose up and went to them, and they rejoiced in him exceedingly, and he dwelt with them that night. And when he rose up to pray he saw Saints MAXIMUS and DUMATHEUS rise up to pray, and when they prayed he saw as it were a rope of fire which went up from their mouths to heaven. And Satans thronged about them like flies, and the angel of God drove them away from them with a sword of fire. When the morning had come he arrayed them in the garb of the angels, and he departed from them, saying, "Pray for me"; and they bowed low before him, saying, "Bless us, O our father, and pray for us." And when they had finished their fight, and God wished to give them rest from the labour and sorrow of this world, MAXIMUS fell sick of fever and his body became like fire. And he sent a message to Abbâ MACARIUS asking him to come and see him, and when MACARIUS arrived he found him sick. And MAXIMUS said unto him, "Bless me, O my father"; and he blessed him, and said unto him, "Fear not, for this illness shall depart from thee." [fol. 130*a* 1] And MAXIMUS said unto him, "O my father, I know that this day I shall depart from this poor body of mine; I ask thee to pray for me, and I shall find help"; and having said these words he wept bitterly. And at that moment Abbâ MACARIUS saw the Company of the Saints, Prophets and Apostles, and JOHN the Baptist, and the Emperor CONSTANTINE, and they came and surrounded Saint MAXIMUS, until his soul went forth in honour and glory. And Abbâ MACARIUS wept and said, "Blessed art thou, MAXIMUS." And DUMATHEUS wept bitterly for his brother, and he asked Abbâ MACARIUS, saying, "Pray for me that God may take my soul and bring me to my brother." And three days after Saint MAXIMUS was buried, DUMATHEUS fell sick, and one told Saint MACARIUS about him, and he rose up to go to him. And as he was journeying along the road, he saw the saints, and he saw the Company, who came and received the soul of Saint MAXIMUS, take the soul of his brother DUMATHEUS, and carry it up to heaven. And when Abbâ MACARIUS arrived at their cell he found DUMATHEUS dead, and he took him and

buried him with his brother MAXIMUS, in the same grave. The death of MAXIMUS took place on the fourteenth day of the month of Ṭĕr, and that of his brother on the sixteenth day of the month of Ṭĕr. And Saint Abbâ MACARIUS commanded that monastery to be called by their names, and similarly that monastery is called to this day DABRA BARMÔS (BARAMÂS). And they have everlasting remembrance in the kingdom of heaven, and in all the ends of the world. [fol. 130*a* 2] Salutation to DUMATHEUS and his brother MAXIMUS.

## XVIII. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the burning of the bones of the blessed Saint GEORGE (GREGORY ?), the fighter, and chief of the martyrs.

And on this day also died the holy father, the fighter and ascetic, Abbâ JACOB, Bishop of the city of NISIBIS, the teacher of Saint EPHRAIM. The saint and fighter was born and brought up in the city of NISIBIS, and he was a Syrian; from his early years he adopted the garb of the monastic life. He wore sackcloth made of hair, and he fought the fight by night and by day, with fasting, and prayer, and prostrations, and vigils, and the heat of summer, and the cold of winter, and he never took off his apparel of hairy sackcloth. His food was the herbs of the earth, and his drink was rain-water only, and for this reason his body shone, and his soul sent forth much light, and God gave him the gift of prophecy, and the power to work signs and miracles. And he used to tell people what was going to happen before it happened, and this power he possessed to a remarkable degree. One day he saw a [fol. 130*a* 3] number of women laughing and playing together in a lewd manner by a fountain of water, and he dried up the fountain of water and made the hair of their heads turn white. And having repented and made entreaty to him, and bowed low before him, they

begged him to restore to them that fountain of water, and he restored it to its former state; but the hair of their heads remained white, so that they might be patient and not magnify themselves [in future]. One day whilst he was journeying along the road he found a number of men who were laying out and covering for burial a man who was not dead, and they asked the saint to give them cloths wherewith to swathe him, but the saint by his prayer made the dying man to live. When the men came back and found the dead man [alive], they entreated him, and repented, and he healed them. And the virtues and the righteousness of this saint becoming known, the priests chose him to be Bishop of the city of NISIBIS. And having been appointed he protected the flock of the Lord Christ, and he ruled them well, and he guarded them well against the Arian wolves. When the Emperor CONSTANTINE gathered together the Council of the Saints in the city of Nicea this father was with them, and he excommunicated ARIUS and drove him out of the church; and he drew up the Prayer of the True and Holy Faith with the holy Fathers, and it is the Sign to all believers and Christian people. And he raised a man from the dead at the coming of the Emperor CONSTANTINE, even as the Book of the Council testifieth. And when the King of Persia came to the city of NISIBIS and attacked it, this holy man brought a dense and smoky cloud over their horses and buffaloes, and it caused them pain, [fol. 130*b* 1] and they backed and broke the ropes which held them, and stampeded. When the King of Persia saw this he was afraid with a great fear, and he rose up and fled and departed as far away as possible from the city of NISIBIS. And this saint having finished his strife, and illumined his own soul, and the souls of his flock, he died in peace, and went to the God Whom he loved, and inherited everlasting life. Salutation to JACOB of NISIBIS.

Salutation to the burning of the bones of Saint GEORGE (*sic*) (GREGORY ?).

And on this day also are commemorated MARY and MARTHA, the sisters of LAZARUS, whom our Lord raised from the grave.

## XIX. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day were found the bodies of the saints Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ, his brother, and 'ENÎRÂ their mother. These saints and fighters were men of the city of SÔBĔS, and they became martyrs [fol. 130*b* 2] in the days when idols were worshipped, and their bodies were laid in the church of the city of SÔBĔS. In the nine hundred and thirty-seventh year of the pure martyrs (A.D. 1221), in that year [I say], Frankish soldiers attacked the country of Egypt, and they captured the city of DAMIETTA, and ruled there. And they also captured many of the large cities which were round about DAMIETTA. And King KÔMEL (KÂMIL), that is to say, the King of Egypt, gathered together very many soldiers from all the land of Egypt, and he went forth to fight against the Frankish soldiers, and as they marched they destroyed many churches. Among such churches was a church of the city of SÔBĔS, wherein were the bodies of the holy martyrs. And one of his soldiers took the coffer wherein were the bodies of the saints, and he opened it thinking that he should find therein money of this world wherewith to enjoy himself. And he found precious pearl-stones of great price, that is to say, the bones of the holy martyrs, but he did not know their value, and he scattered them by the walls of the church, and carried away the coffer which had contained their bodies and sold it. And God, the Most High, Who is patient and most merciful, forbore with that man until he came to the Frankish army. And the Franks and Egyptians fought and that man was killed at the very beginning of the fight, according to the testimony of his companions who were looking at him when he was killed, and who on their return to their country proclaimed the glory of God, and declared and spake to every man, saying, "This man was the first to be killed. A sword pierced his neck and cut off his head, [fol. 130*b* 3] and destroyed its sides and he died an

evil death." Now when that man cast away the bones of the saints there was a certain believing woman, the wife of a priest, who stood watching him, and straightway she gathered them up and rolled them in her head-cloth with joy. And because of her fear of the Muslims, she went into the church, and laid them down in a corner of the church, tied up in her head-cloth, and she covered them over with tiles; and they remained covered over with the tiles in the corner of the church for a period of twenty years, and the woman forgot their history. And God having willed to reveal them for the benefit of the Christian people, two men mentioned them before the woman, and the woman remembered them, and straightway she told the priests and the believing folk about the place where the bones were. And the priests went into the church, and they took the bodies (*sic*) of the holy martyrs, and bore them with great honour, and they made a beautiful coffer for them, and laid them in it; and they made a great festival, with prayers and psalms, and hymns, as it might be at this day, and they laid them in the church. And Abbâ GABRIEL, bishop of this city, commanded the people to make a festival for them, and to hold this day in honour, and to write their names down in each Egyptian city for the festival; and they did as the bishop commanded. And many signs and miracles appeared through these bones, among them being the following: There was a certain woman who had a blind daughter, and she had lost all hope of her daughter ever being able to see; and the blessed woman prayed to the bones of the saints, and straightway her daughter rejoiced, and she was able to see with her eyes as well as formerly. [fol. 131*a* 1] And she glorified our Lord Jesus Christ Who honoured the martyrs with so great honour. Salutation to the woman who found the bodies (*sic*) of the martyrs.

Salutation to Abbâ YÂFḴERNA 'ĔGZÎ'Ĕ, who finished his fight.

Salutation to the consecration of your church, [O Abbâ BĔḤÛRÂ and Abbâ BÂSÔRÂ].

And on this day also are commemorated Abbâ ṬĔRSÎNÂ (BATRASÎNÂ) and Abbâ YÂFḲERNA 'ĔGZÎ'Ĕ (of GUEGUEBÊN).

## XX. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'ABRÔKÔRÔS (PROCHORUS) the apostle, whom the Lord chose to be of the number of the Seventy-two Apostles, whom our Lord chose and sent forth to preach, and to whom He gave power to heal the sick and to cast out devils. This [fol. 131*a* 2] saint was with the Apostles in the upper room of Zion, and was filled with the gift of the Holy Spirit Paraclete. And he it was whom the Apostles chose to be among the number of the Seven Deacons concerning whom the Book of the Acts of the Apostles testifieth that they were filled with the Holy Spirit and wisdom. And he was the disciple of Saint JOHN the evangelist, the apostle who proclaimed the Godhead, and he went with him to many cities, and Saint JOHN laid his hand upon him and appointed him Bishop of the city of NICOMEDÎA, of the country of BÊTÂNÎA (BITHYNIA). And he preached the Faith of our Lord Christ therein, and he converted many of the Greeks and those who worshipped idols, and he brought them into the True Faith, and baptized them in the Name of the Father and the Son and the Holy Ghost, and taught them to keep the commandments of the Holy Gospel. And he built a fine church for them in that city, and appointed priests and deacons for them, and then he went out to the cities which were round about that city, and preached in them the preaching of the Holy Gospel and baptized many of the people. And he taught even many Jews, and turned them from their error, and baptized them with Christian baptism; and great tribulation came [upon him] and persecution for the Name of Christ. And having finished his fight he died at a good old age, and he pleased God and inherited the kingdom of heaven and everlasting joy.

And on this day 'AKLÔG (ECLOGIUS) the priest became a martyr. This saint was a man [fol. 131*a* 3] of the city called "EL-NEFT," in the country of Egypt, and his father's name was DIOSCURUS, and his mother's name was EUPHEMIA; they belonged to a noble family and were very rich in gold, and silver, and cattle, and sheep, and horses, and camels, and lands. And they had no son, and were therefore very sad, and they prayed to God continually to give them a son; and God heard their prayer and gave them this holy son, and they called him "'AKLÔG" (ECLOGIUS), which is, being interpreted, "pleasant to God." When he was eight years old his parents gave him to a teacher so that he might instruct him in the Law of God, and each day he went to the church, and heard the praises and prayers before he went to his teacher. One day he left his teacher to ride his horse, and two servants followed him. As he was riding along he saw many men and women gathered together, and uttering cries, and he went up to them to see [what the matter was], and he found that a child whom a serpent had bitten had fallen down in their midst, and was nigh unto death. And Abbâ 'AKLÔG (ECLOGIUS) cried out, and he remembered the words of the Holy Gospel which said that those who believed on our Lord should make miracles manifest, that they should cast out devils in His Name, that they should take up vipers in their hands and that they should not harm them in any way, and that they should lay their hands on the sick and heal them. And straightway he took hold of the child's hands, and made over him the sign of the Cross in the Name of the Father and the Son [and the Holy Spirit], and said, "O child, I tell thee to be healed of the bite of this wicked, lying reptile. [fol. 131*b* 1] For our Lord saith with His pure and righteous mouth, 'Behold, I have given you power to tread upon serpents and scorpions, and every power of the Enemy, and they shall in no wise injure you.'" And straightway the child recovered and became like one on whom no evil whatsoever had come. When the people saw this miracle they marvelled exceedingly, and they praised God, the Worker of miracles, by His saints; and the report of this miracle was heard in every city. And when Abbâ 'AKLÔG

(ECLOGIUS) had arrived at his twelfth year and was still under his teacher's care, he knew by heart the Four Gospels, and the Fourteen Epistles of PAUL, and the Seven Apostolic Epistles, and the Book of the Acts of the Apostles, and the One Hundred and Fifty Psalms of DAVID. And he read each of these every night of the First Day of the week, and he devoted himself strenuously to fasting and prayer. When the men of his city saw his spiritual fight, after his parents' death, they asked the bishop to appoint him their priest so that he might pray for them. He fasted two, or three, or seven days at a time, all the days of his life; and he prayed day and night; and he wore hairy sackcloth under his apparel next to his flesh. And the grace of God called the blessed 'AKLÔG (ECLOGIUS) to be a priest. And the bishop seized him against his will, and made him a priest. And when he was being appointed the people heard a voice crying out and saying, "Abbâ 'AKLÔG (ECLOGIUS) is worthy, is worthy, is worthy of the office of the priesthood"; and the people glorified God. And after those days a great persecution of the Christians broke out [fol. 131*b* 2] in all the land of Egypt under DIOCLETIAN the infidel, who destroyed the churches; and many people became martyrs. And God summoned Abbâ 'AKLÔG (ECLOGIUS) to become a martyr, and he stood up and looked up into heaven, and cried out, saying, "My Lord, and my God, and my Redeemer, Jesus Christ, the Sustainer of the Universe, let Thy mercy and peace be over the people who are in my city everywhere, and bless them and deliver them from Satans, and send an angel unto me to strengthen me until I have finished my fight for Thy Name's sake; for Thine is the glory and the power for ever and ever, Amen." When Saint 'AKLÔG (ECLOGIUS) had said this he turned to the people who were round about him, and said unto them, "Whosoever loveth [me] let him come and go with me"; and there followed him his own family, and slaves, and people of the city, three hundred and forty men; and they stood upon a high place and they cried out loudly and boldly, saying, "We are Christians." When the captain of the emperor's soldiers heard this he was sorry, and he bound Abbâ 'AKLÔG (ECLOGIUS) in fetters and sent him to ARIANUS the governor.

And ARIANUS said unto him, "Worship the gods of the emperor so that thou mayest receive great honour"; and 'AKLÔG (ECLOGIUS) said unto him, "I will never worship unclean idols, and I will only worship my Lord Jesus Christ, to Whom belongeth glory, and power, and majesty." When ARIANUS heard this he condemned Saint Abbâ 'AKLÔG (ECLOGIUS) to severe torture in a red-hot oven, but God sent His angel and made the fire [as cool] as dew; and the saint stood up in the red-hot oven and prayed. [fol. 131*b* 3] Then ARIANUS the governor said unto the three hundred and forty men, "Come ye and worship the gods." And they answered and said unto him, "We will not worship the gods, but only Jesus Christ." And ARIANUS commanded the soldiers to cut off their heads with the sword, and they did so, and the saints received the crown of martyrdom in the kingdom of the heavens. And in those days the son of ARIANUS the governor died, and he mourned for him greatly. And Abbâ 'AKLÔG (ECLOGIUS) said unto him, "If I do good for thee, and pray to the Lord my God on thy behalf that He may raise up thy son alive, what honour wilt thou bestow upon me?" And ARIANUS said unto him, "I will make thee captain over one hundred soldiers, and I will send thee to thy city with great honour." And Saint Abbâ 'AKLÔG (ECLOGIUS) said unto him, "I do not wish for this thing, but I want thee, when thou hast tortured me, to send my body to my city; if thou wilt do this for me I will raise up thy son for thee." And the governor swore to him that he would do all that he wished. And Saint 'AKLÔG (ECLOGIUS) prayed unto God, saying, "I beseech Thee, O my Lord Jesus Christ, to hear my petition this day, and to raise up this boy from the dead, that he may glorify Thy Name for ever and ever, Amen." And having said this, he made the sign of the Cross over him in the Name of the Father and the Son and the Holy Spirit, and straightway the child rose up alive. And when the people saw this they all cried out together, saying, "We are all Christians, and we believe in the God of Saint Abbâ 'AKLÔG (ECLOGIUS)." When the governor heard this [fol. 132*a* 1] he was exceedingly wroth, and he commanded the soldiers to take them outside the city, and to dig a large

pit, and to light a large fire therein, and when the flames reached to a great height, to cast them into it; and the soldiers did so, and the men finished their martyrdom in the peace of God. Now they were in number eight hundred and nine souls. And ARIANUS the governor commanded the soldiers to torture Abbâ 'AKLÔG (ECLOGIUS) severely, and to send to his own country his head [after it was cut off with] the sword. When the saint heard this he rejoiced greatly, and he stood up and prayed, saying, "How [long], O my Lord Jesus Christ, wilt Thou hearken unto the petition of me, Thy servant? Let Thy mercy come upon my city, and upon all the men who dwell therein. Bless the work of their hands, and bless their women, and their children, and their cattle, and their fields, and deliver them from all trials and tribulations, by Thy Divine Power, O my Lord Jesus Christ. Give Thou grace to my body, and grant that every sick person who shall come to my church, and shall intercede before my body in Thy Name shall be healed of his sickness. And he who writeth the book of my strife and celebrateth my commemoration, do Thou write his name in the Book of Life. When a man giveth an offering on the day of my commemoration, or incense, or unguent, or oil, or wine, give Thou him his reward in the kingdom of the heavens. Whosoever shall swathe my body for burial in clean cloth, do Thou array him in the apparel of light, for Thine is the glory and the power for ever and ever, Amen." And when he had said this, behold our Lord [fol. 132*a* 2] appeared unto him and said unto him, "Peace be unto thee, O my elect and beloved, and beloved of the Father and of the Holy Spirit, Abbâ 'AKLÔG (ECLOGIUS), I have come unto thee, and I will give thee the reward of thy labour, and I will make thee to rest in My kingdom. Three crowns have been prepared for thee: one for thy virginity, one for thy torture, and one because thou hast rejected the world for My Name's sake. Come unto Me, O My beloved Abbâ 'AKLÔG (ECLOGIUS), so that I may give thee the reward of thy labour, and that I may take thee up into My kingdom, and that I may do for thee everything which thou hast asked of Me this day, in return for what they have made thee to suffer for My Name's sake. I will give thee an abode in

the kingdom of the heavens. I will make the angel hosts to serve thee, and thou shalt rejoice with all the saints at My table in the life which is for ever. Verily I say unto thee, O My chosen one Abbâ 'AKLÔG (ECLOGIUS), whosoever shall make intercession by thy body, and shall seek for thine intercession because of the labour which thou hast performed for My sake, if he be in tribulation, or in sickness, or in any trial and sorrow, I will deliver him. And whosoever shall call his son by thy name, that child will I bless, and rear happily, and preserve from evil. Whosoever shall give an offering to the church on the day of thy commemoration in thy name, to him will I bring the Bread of Life in the kingdom of the heavens. Whosoever shall give a cup of cold water to a thirsty man, him will I make to drink from the cup of the Water of Life. Whosoever shall plant a vineyard or sow fields with grain, and pray to Me for them in thy name, I will make him grow old, and multiply him, and bless him." And when our Lord Christ had finished His converse with the blessed Abbâ 'AKLÔG (ECLOGIUS), [fol. 132*a* 3] He made the sign of the Cross over his body, and delivered it from all his toil, and He embraced him, and blessed him, and went up into heaven in great glory, whilst the saint was looking at Him. After this the saint turned to the soldiers, and said unto them, "O my brethren, finish that which the governor hath commanded you to do." And the soldiers, seeing that his face was shining like the sun, feared greatly his majesty and his light, and they were unable to approach him. But one of them, a man dense of heart and unmerciful, stretched out his hand to the saint, and smote him on the neck with the sword and cut off his holy head; and the saint finished his martyrdom on the twentieth day of the month of Ṭĕr. And the angels took his soul and carried it up into heaven singing as they went. And the soldiers left the body of the saint on the river bank, and they embarked in their ship and departed. And certain young men were there, and they went into the city and told the people why, and how, the martyrdom of Saint Abbâ 'AKLÔG (ECLOGIUS) took place. And the people and the priests gathered together, and went and carried his body, with great honour and with singing of psalms and dirges,

until they brought it to the city and laid it in a good resting place. And great signs, and miracles, and healings of the sick took place through it.

And on this day also are commemorated Saint BEHNÛ, the martyr; and the consecration of the church of JOHN, the possessor of the Golden Gospel, in the city of Rômê, and the translation of his body thereto. Salutation to JOHN.

[fol. 132*b* 1] And on this day the strife and martyrdom of Abbâ NÔḤA (NOAH) took place, and the manifestation of his miracles. And on this day also are celebrated the consecration of the church of Mâr MEHNÂM, and also 'ALVANUS (SILVANUS ?), and Abbâ NABYÛD (or NABDEYÛ) of SÎḤAT, and Annâ BENWÂH, the martyr.

Salutation to 'ABRÔKÔRÔS (PROCHORUS).
Salutation to Abbâ KALÛZ, the martyr, of the city of FANT.
Salutation to Abbâ NABYÛD.

## XXI. Ṭĕr

[fol. 132*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the assumption of the body of our pure, and holy, and honourable Lady, the Virgin MARY, the God-bearer, who is indeed the LADY of all the women of this world. And our Lady prayed continually at the holy grave of our Lord Christ; the Holy Spirit made known to her that she was to depart from this fleeting world, and then told the virgins who were with her from DABRA ZAYT, even as our Lord told them. Then our Lady MARY prayed, saying, "O my Lord Jesus Christ, hearken Thou unto me, and unto my prayer at this time, and unto my petition, and bring unto me thy disciple, JOHN the evangelist, and likewise all Thy disciples, both those who are living and those whose souls Thou hast taken, for Thou art the God of the living and of the dead, and unto Thee

belongeth glory for ever and ever, Amen." And behold a cloud straightway took up JOHN in the spirit from the city of Ephesus, and brought him to our Lady the holy Virgin MARY; and when he stood before her she glorified our Lord Jesus Christ. And JOHN said unto her, "Rejoice, O thou who art full of grace, who didst bear our Lord Jesus Christ." And the Holy Spirit spake by his mouth, saying, "Thou shalt go forth from this world with great honour and glory, and after many great signs and wonders which our Lord and God shall make manifest by thee." When our holy Lady the Virgin MARY heard these words, she rejoiced exceedingly, and she prayed, saying, [fol. 132*b* 3] "Glory be unto Thee, O my Lord and God Jesus Christ, Who hast granted unto me what I asked. And now, honour me by Thy coming with Thine angels, so that they may take my soul and bear it up with Thee into the heavens." And straightway the voice of the Holy Spirit from heaven was heard, saying, "At this time all the angels shall come from heaven, and the Apostles from all the ends of the earth, riding upon the clouds, and they shall come to Bethlehem, for the sake of the holy and blessed Virgin MARY, the mother of our Lord Jesus Christ." And straightway all the Apostles came, for those who were dead rose up from their graves, and they stood before our holy Lady the Virgin MARY, and said unto her, "Rejoice, O thou who art full of grace, for our God was born of thee. He shall take thee out of this fleeting world with great glory even as He promised thee." And straightway our Lady MARY sat down upon her bed, and said unto the Apostles, "Now do I know that my God and your God, Jesus Christ, will come to me, and that I shall see Him as I see you, and then I shall depart from this world. And now I desire you to tell me whence ye knew that I was to depart from this world, and so hastened your coming to me." And PETER and all the Apostles said unto her, "The Holy Spirit commanded us to come unto thee, and straightway we mounted upon a cloud of light, and we arrived where thou art in the twinkling of an eye." When our Lady MARY heard this from the Apostles, she lifted up her voice and said, "I praise and hymn Thy Holy Name, O my Lord Jesus [fol. 133*a* 1] Christ, my God, because Thou hast seen my suffering, and hast

revealed unto me wonders, for Thou art Almighty; henceforth all generations shall hold me blessed." And when the Virgin had finished her prayer and supplications, she said unto the Apostles, "Bring me incense and a censer, and summon our Lord Jesus," and they did as she commanded them; and straightway our Lord Jesus Christ came. And thousands of thousands, and tens of thousands of tens of thousands of angels, surrounded Him, and archangels, and our Lord Jesus Christ comforted her, and told her of the rest and joy which were prepared for her. At that moment many miracles took place: the blind received their sight, and the dumb spake, and the lame stood up straight and walked, and the lepers were cleansed, and from those who were possessed of devils the evil spirits went forth quickly. And all those who were suffering from sicknesses of divers kinds, as soon as ever they came to the place where was our holy Lady the Virgin MARY, were healed straightway of their sicknesses, no matter of whatever kinds they were. Then our holy Lady the Virgin MARY said unto her beloved Son, "O my Lord Jesus Christ, I am afraid of the awful and terrifying angels who are in the air of the Land of Fire." And our Lord said unto her, "Which of them can have dominion over thee?" When the time for her to depart from her body drew nigh, the Apostles and the virgins who were there weeping asked her to bless them, and she laid her hands upon them, and blessed them. And straightway our Lord Christ took her pure soul in His divine hands, and He wrapped it up in a cloth of light, and took it up with Him [fol. 133*a* 2] to the habitation above. And her Son, our Lord, commanded the Apostles to bury her body in a fitting manner, and they carried it to Gethsemane. And before her soul departed, our Lady looked and saw a great light, which it is impossible for the tongue of man to describe. And our Lord Christ said unto her, "Henceforth thy body shall depart to the Garden of Delight, and thy soul shall dwell in the abode of joy, wherein the angels shall praise [God] before thee." And our Lady said unto Him, "I beseech Thee, in the operation of Thy wisdom, to hearken unto my petition. Whosoever shall pray unto Thee in my name do Thou in Thy mercy receive his petition. Who-

soever is in tribulation and shall pray to Thee in my name, deliver Thou him from all his tribulation, for Thou art Almighty in heaven and on earth. Bless everywhere those who shall celebrate the commemoration of my name, and accept the offerings of all those who shall offer gifts in my name." And our Lord Jesus answered and said unto her, "Behold, I have done for thee all which thou didst ask of Me. Rejoice, for every gift and every honour I will give thee from my holy Father. And everyone who shall pray unto Me in thy name henceforward shall never perish, neither in this world nor in that which is to come, for I will be to him a kindly intercessor with My heavenly Father." After our holy Lady the Virgin MARY was dead the Apostles prepared her for burial, and they carried her on a bier so that they might take her to Gethsemane, as our Lord commanded. When the Jews heard of this and they knew that it was our Lady MARY [on the bier], they went out to her, and one of them seized her bier with his hand in order [fol. 133*a* 3] to throw her off from it on the ground; and the angel of God smote him with a sword of fire, and cut off his hands, and they remained hanging on the bier. And then the Jew believed on our Lord Christ, and he entreated our Lady MARY with tears and repentance for what he had done, and he wept bitterly, saying, "Verily, O pure Virgin, thou art the mother of our Lord Jesus Christ, Thou God in truth, I beseech Thee to have compassion upon me." And through the prayers of the holy Apostles his hands were restored to their former positions. When the Apostles had buried her they remained there three days; now her death took place on Sunday, the twenty-first day of the month of Ṭĕr. And our Lord Jesus sent angels of light, and they carried her body away from the grave, and laid it under the Tree of Life which is in the Garden of Delight. Now THOMAS the apostle was not present at the time of her death, but as he was coming on the cloud, he found her body with the angels. And one of the angels said unto him, "Make haste and salute the body of the mother of our Lord Jesus Christ, the Virgin MARY"; and he made haste and saluted her. And when he came to the Apostles they told him how our Lady MARY was dead, and he said unto them, "I did

not know it until I saw her body, even as ye made me to know when I doubted the Resurrection of our Lord Jesus Christ. And when he came to the grave to see the body of our Lady MARY, and they opened the grave, they could not find her body; and they were amazed and marvelled exceedingly. And straightway THOMAS told them how he had saluted her holy body as the angels were carrying her up [to heaven]. [fol. 133*b* 1] And the Holy Spirit said unto them, "God doth not wish her body to lie in the earth." And God made a covenant with the Apostles that even as He had shewn Himself, so He would shew her to His servants a second time, and He bade them wait until the seventeenth day of the month Naḥasê (Aug.–Sept.); and He fulfilled the covenant. And all the days of her life were sixty years; twelve years she lived in the Temple, three and thirty years she lived with JOSEPH, and after the Resurrection of our Lord Christ she lived for fifteen years in the house of JOHN the evangelist, even as our Lord commanded her when He said unto her, "Behold thy son," and to JOHN, "Behold thy mother." Salutation to the going forth of thy soul from the body without fear of death. Salutation to the going forth of thy soul, and to thy death which was like unto a marriage.

[fol. 133*b* 2] And on this day also died the righteous woman HILARIA, the daughter of the Emperor ZENO. Her father was of the True Faith, and he loved the Church. He begot two daughters, namely this saint, and another, but he had no son. This saint, from her earliest years, used to love to sit by herself, and she determined in her heart to adopt the ascetic life and to wear the garb of the angels. And she went forth from the palace, and changed her apparel, and put on a man's attire, and departed to the land of Egypt, and thence to the desert of SCETE. And she found there a certain righteous old man whose name was Abbâ BÂMÛ, and she told him her mind, and informed him that she was a woman, and he hid her secret, and brought her into a cell, and he visited her frequently for twelve years. And she dwelt in her cell, and as no beard appeared upon her face, the holy old men thought that she was a eunuch, and

they called her "HILARION (*sic*) the eunuch." And an unclean Satan took possession of her sister, whom she had left with her father, and her father gave much money to the physicians, but they were unable to cure her of her sickness. And his fellow-nobles advised her father to send her to the desert of SCETE, to the holy old men, for the report of their holiness had reached the country of Rômê. And her father sent her off with nobles, and officers, and slaves, and handmaidens, and he wrote a letter to the holy old men, saying, "O my holy fathers, I will tell you what hath happened to me. [fol. 133*b* 3] God gave me two daughters, and one of them hath fled and I know not whither she hath gone, and of this one, her sister, an unclean Satan hath taken possession. I have always thought that she would be a comforter to me. I beseech your holinesses to pray on her behalf so that God may heal her of her sickness." And when the saints had read the emperor's letter, they prayed that God would heal her of her sickness; and the holy old men continued to pray on her behalf for many days, but she was not healed of her sickness. Then they called "HILARIA the eunuch," who was her sister, and said unto her, "Take this daughter of the emperor and pray over her." And Saint HILARIA said unto them, "I am a sinner and I am not able to do this difficult thing," but they urged her until she took her. And HILARIA carried her off to her cell, and prayed for her, and she was healed in a few days and that unclean Satan fled. Now Saint HILARIA knew that the maiden was her sister, but the maiden did not recognize HILARIA, and she embraced her, and kissed her. And HILARIA went outside [her cell] and wept, and then she brought the maiden to the holy old men, and said unto them, "Behold, through your prayers I have healed her sickness." And the saints rejoiced, and they sent her to her father in peace; and when she arrived and stood up by him he rejoiced in her greatly; and all the people in the palace rejoiced, and gave thanks to Christ. And the emperor asked her, saying, "What manner of life didst thou lead with the holy old men of the desert of SCETE?" And she told him about Saint HILARION (*sic*), who healed her of her sickness, and she said unto him, "He loved me very much and kissed (?) me." When the

emperor heard this his mind [fol. 134*a* 1] was greatly disturbed, and he said unto her, "Is it seemly for a monk to kiss a woman?" And straightway he sent a letter to the holy old men in the desert of SCETE, saying, "Send hither to me Saint HILARION, who healed my daughter, so that I may be blessed by him." And the saints called HILARIA and commanded her to go to the emperor, and she wept bitterly and prostrated herself at the feet of the desert monks, and said unto them, "I am unable to go there." And they said unto her, "This righteous emperor is a lover of the Church, and it is not seemly for us to transgress his commandment, even as the Holy Scriptures command us"; and they urged her, and she departed to the emperor her father against her will. And when she arrived he saluted her, and all those who were with her. When the people had gone, and the emperor was left alone with Saint HILARIA, he asked her, saying, "I have been disturbed in my mind because I heard that thou didst kiss my daughter, and I wish thee to explain the matter to me"; now only the emperor and empress were there with HILARIA. And she said unto them, "Bring me the Holy Gospel, and swear unto me that if I tell you ye will not prevent me from departing to the desert of SCETE"; and they swore to her even as she asked. Then she spake unto them, saying, "I am your daughter HILARIA." And she told them how her going forth took place, and how she had changed her apparel, and put on a man's attire, and she shewed them the marks on her body. And straightway they cried out loudly, and all wept [bitterly], and there was a very great outcry in the palace, and [her parents] said unto her, "We will never let thee go." And HILARIA said unto them, "Remember the oath which ye sware to me on the Holy Gospel"; and she passed the Great Fast of forty days with them, [fol. 134*a* 2] and [then] went to the desert of SCETE. And from that day the Emperor ZENO, her father, commanded the [governors] to give to the holy men who dwelt in the desert of SCETE the tax of the land of Egypt for one year, and after this they gave the monks what they needed according to the emperor's command. And the monks rejoiced, and they became numerous, and they built nine hundred churches near the monastery of Abbâ MACARIUS,

and seven hundred churches near the monastery of Abbâ JOHN, and five hundred churches near the monastery of Abbâ BĔSÔY ('ĔBSÔY). And Saint HILARIA lived in the mountain of SCETE for five years after she came from her father, and she died [in peace], and none knew that she was a woman until she died. Salutation to thy going into the desert of SCETE, O HILARIA.

And on this day also died the holy father Saint GREGORY, the brother of BASIL, Bishop of DASYÂT. Now behold we have mentioned the commemoration of his father and of his brother in the section for the seventh day of the month of Ṭĕr. This blessed man GREGORY was appointed Bishop of the city of DASYÂT, and he was a most honourable and learned man; and behold, we have written a little about his strife in the section for the fifth day of this month Ṭĕr. It is said of him that when he was consecrating the Offering, he used to see the Holy Spirit descending from heaven upon the altar, and then he saw one of the Cherubim embrace his head, and clasp him to his bosom; and then GREGORY would come out of [fol. 134*a* 3] this sleep, and rest himself on the altar; and all the people used to think that this was merely the sleep of the body. When he had completed three and thirty years in his episcopal office, Saint BASIL his brother came to him to visit him, for he was sick of a grievous sickness which was caused by excessive fasting; and GREGORY welcomed him and rejoiced in him. And when Saint GREGORY went up to the altar to consecrate the Offering, according to his wont, our holy Lady the Virgin MARY appeared unto him, and she said unto him, "This day thou shalt come with me." After he had finished the Liturgy, he asked his brother BASIL to admonish the people to keep fast hold upon the True Faith. And he became like one who was asleep, and when [they tried] to rouse him they found that he was dead. And BASIL commanded them to make a coffin for him, and they did so, and he buried him with many prayers, and psalms and dirges. Salutation to GREGORY.

And on this day also are commemorated NICOLAUS the martyr, and Abbâ VICTOR the bishop.

And on this day also PAUL the governor, and SILAS the priest, became martyrs in the days [fol. 134*b* 1] of MARCION, the Emperor of Rômê, the Melchite heretic. When all the faithful were gathered together at Gethsemane, on the festival of the death of our Lady, JULIAN the infidel came and surrounded them, and killed them, leaving not one of them alive.

On this day also BAKHÂYLA MÂRYÂM became a martyr in DABRA MEṬMÂḴ.

Salutation to JEREMIAH, who prophesied and was rebuked, when Israel loved to worship gods of wood and stone. He destroyed wild beasts and fierce lions by the power of his prayer, and therefore his festival is celebrated in Egypt.

Salutation to PAUL the governor, and to SILAS the priest.

Salutation to JOHN, whom the Virgin MARY promised should depart from this world without seeing the terrors of death.

Salutation to ḴAWĔSṬÔS (CAUSTUS ?).

## XXII. Ṭĕr

[fol. 134*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the great and holy father Abbâ ANTHONY, the father of all the monks. This holy father Abbâ ANTHONY was a man of the city of ḴEMÂN, in the land of Egypt, to the south of MĔSR (CAIRO). His parents were Christians, and from his youth up there was no impiety in him. He went, without hesitation, to the church with his parents, and they partook of the Holy Mysteries, and he did not laugh and play with the [other] boys, and he never danced; and when he was a little older, he bowed before his parents, and obeyed them, and when he was seven years old he learned the Books of the Church. Now at that time the office of Archbishop of Alexandria was held by Abbâ THEONAS, and when he heard the

report of Abbâ ANTHONY's childhood, he sent a messenger and had him brought to him, and he blessed him and prophesied concerning him, saying, "This child shall become great before God, and the report of him shall go up into all countries"; and he laid his hand upon him and made him a deacon. Then his parents died and they left him a little sister. Six months after his parents died he went to the church according to his custom, and the love of the Holy Spirit entered his heart, and he said, "Consider how the Apostles forsook their business and followed our Lord and Redeemer Christ. They sold their possessions, even as it is written in the Acts of the Apostles, and they brought the price thereof and placed it at the feet of the Apostles, so that they might give it to those who were needy, and that the hoped-for things which God had prepared for them in the heavens might be doubled." And he was always meditating upon this [fol. 134*b* 3] in his heart. And then he went to the church and heard our Lord saying to the rich man in the Holy Gospel, "If thou wishest to be perfect, go and sell all thy possessions, and give [their price] to the poor, and lay up for thyself treasure in heaven, and come, follow Me." And ANTHONY derived his holy mind from the Lord, for he thought that those words had gone forth for him; and forthwith he went out from the church. Now his father possessed good broad lands, and these he gave to the men of the city, and the goods which his parents had left him he gave to the poor and needy, and he took his sister and deposited her with the virgins. And he loved fasting and prayer, and the life of self-abnegation, and the spiritual fight. Now the word "monasticism" had not appeared in those days, and if any man desired to devote himself to God he went a little way outside the city, and dwelt by himself, and lived an ascetic life. Even thus did the great saint Abbâ ANTHONY. And Satan, who fighteth by means of the [sinful] impulse of the flesh, and the committal of sin, used to bring a woman's person to ANTHONY in a dream, in such a way that she seemed to be sleeping with him; but he overcame all these things by the help of God, which was with him. Then he departed to a tomb on the sea-shore, and he dwelt therein and closed the doors of the tomb on himself, and fought a great

fight [therein]. And his kinsfolk and acquaintances used to visit him and bring him food. When the Satans saw Saint ANTHONY fighting in this way, they were jealous of him, and they came to him and beat him with very severe beatings, which caused him great pain, and then they would leave him prostrate. When his kinsfolk came to visit him they would find him [fol. 135*a* 1] lying on the ground like a dead man, and they would lift him up and carry him to the church, and God would heal him of his sickness. When his soul awoke he would command them to lift him up, and take him to his own place, and they would do so. And when Abbâ ANTHONY had conquered the Satans there came to him from below a multitude [of fiends] in the form of wild beasts, and lions, and wolves, and serpents, and scorpions, and each one of them would rear itself up against him to terrify him. But Abbâ ANTHONY would laugh at them, and say unto them, "If there be any among you that hath dominion over me, let him conquer me"; and straightway they would be scattered before him like smoke. And God gave him victory over the Satans, and He gave him rest from the suffering and temptations which they caused him. Twice a year he made bread for their (*i.e.* the monks') food, and the sun dried it. He allowed no one to come into his cell to him, but [his visitors] stood outside, and he hearkened to their words; and he continued to devote himself to the ascetic life and the spiritual fight for a period of twenty years. Then God commanded him to comfort the people, and to teach them the perfect fear of God and His holiness. And he departed to the district of the FAYYÛM, and made monks of many of the brethren who were there, and he confirmed them in the Law of God (now there were there many religious houses that were [full of] monks and spiritual fighters), and then he returned to his mountain. At that time the days of persecution came, and many men received crowns of martyrdom. And he wished to become [a martyr], and he forsook his mountain and departed to the city of Alexandria, and confessed the Lord Christ; but no man seized him; and he used to visit the believers who were in prison for the Name of Christ, and comfort them. When the governor saw that ANTHONY was not afraid of him, he com-

manded that no monk [fol. 135*a* 2] should ever be allowed to approach the governor's tribunal. But ANTHONY appeared there continually, and spake to him often so that he might exasperate him, and make him angry, and cause him to beat him and torture him, so that he (*i.e.* ANTHONY) might become a martyr. But the governor would not talk to him, and he did no harm to him whatsoever, for God preserved ANTHONY for the benefit of many. And when the time of persecution was ended, the blessed PETER, Archbishop of the city of Alexandria, the perfection of the martyr, became a martyr, and Abbâ ANTHONY returned to his mountain, according to the Will of God. Now the apparel which he wore was made of hairy sackcloth, and he never washed himself with water all the days of his life. And many sick folk came to him, and he prayed over them and healed them. And when the many people who came to him heard his doctrine, they would not let him live by himself as he wished, and he feared that he would become arrogant of heart because of what God performed through him. And he determined in his heart to go to Upper Egypt, and live in a place where none knew him; and he took a little bread from the brethren, and he sat down by the side of a stream of water to wait for a ship on which to embark and depart. And whilst he was thinking thus, a voice came to him from heaven, saying, "ANTHONY, whither wilt thou go? What dost thou wish for here?" And he answered and said, "Many people come here, and they prevent me from living in solitude, and therefore I wish to go to Upper Egypt." And the voice answered and said unto him, "If thou wishest to go to Upper Egypt, [go, and thou wilt find] that thy annoyance will be doubled. But if thou dost indeed wish to live alone, go [fol. 135*a* 3] a journey of three days into the Inner Desert." And having seen certain Arabs who themselves wanted to travel that road, ANTHONY went to them, and asked them that he might go with them into the desert, and they welcomed him with joy. And he journeyed with them for three days, until they came to a very high mountain, where there was clear, sweet, and very cold water, and palms, and date-palms, and fruit trees in abundance; and ANTHONY loved the place which God had

prepared for him, and to which He had called him from the sea-shore. And he dwelt in that place, and the Arabs used to bring him bread. And there were in that place many noxious beasts, but through the prayer of ANTHONY God drove them away, and they returned not again to that desert. And he used to go to his mountain which was beyond the sea-shore from time to time and visit the brethren who were there, and comfort them, and then he would return to his mountain in the desert. And the report of ANTHONY was heard of by CONSTANTINE the righteous emperor, and he wrote to him a letter praising him, and asking him to remember him at the time of prayer; and the brethren rejoiced at the emperor's letter. Now Saint ANTHONY did not send back a written answer to the emperor's letter, but he said unto the brethren, "Behold, the letter of the King of kings is read to us every day, but we neither submit to its commands nor hearken to it." And the brethren answered and said unto him, "This righteous emperor is a lover of the Church, and it is meet for thee to comfort him." And he wrote a letter to him, and comforted him, and blessed him, and his kingdom, [fol. 135*b* 1] and all his soldiers. And the report of ANTHONY was also heard by a Frankish king, namely the King of the country of BARKÎNÔN, which was situated at a distance of seven months' journey from the country of Egypt. And the Frankish king sent unto Saint Abbâ ANTHONY, saying, "I beseech and entreat thee, by the Passion of our Lord Christ, to come to us, and bless us, and all our city, and our army." When ANTHONY heard these words he was exceedingly sorry because the king said, "by the Passion of our Lord Christ." And ANTHONY stood up and prayed, saying, "I beseech Thee, O my Lord Jesus Christ, to do Thy Will in me. If Thou wishest me to go to the Frankish country of BARKÎNÔN, give me a sign of Thy Will." Whilst he was saying these words, behold a cloud of light appeared, and it carried him and brought him during the night to the Frankish country. And the king rejoiced in him with a great joy, and all his soldiers and people likewise rejoiced, and they brought to him those who were sick and the blind and the lame, and he healed them by his prayer forthwith. And he dwelt with them for seven months, teaching them the

way of righteousness and life, and he arrayed many thousands in the garb of the monastic life. And each Sunday the cloud of light bore him away and brought him to his monastery, and he went among his sons and comforted them, for on the following day that cloud would bear him away, and take him back to the Frankish land. After this, by the Will of God, he returned to his monastery, riding upon the cloud. One day laziness (or inertness) came upon him and there came unto him a voice which said, "Get thee outside the city so that thou mayest see." And he went outside [the city] [fol. 135*b* 2] and he found there the similitude of an angel who wore the garb of the monastic life, and the girdle, and the cord of the cross, and on his head was a skull-cap like a helmet; and he was sitting down plaiting palm leaves. Then he rose up and prayed and sat down again, and continued to plait palm leaves. And a voice came unto ANTHONY, saying, "O ANTHONY, act in this wise, and thou shalt have rest from war against Satans." And ANTHONY took the angel who was dressed as a monk as an example, and from that day neither inertness, nor the war of the Satans attacked him. And our Lord Christ appeared unto him many times, and comforted him and strengthened him, and said unto him, "Verily, I say unto thee, O My chosen one ANTHONY, because of thy labour, and thy fighting, and thy devotion to God alone by thyself in this desert, and because of thy love for Me, I will magnify thy name, and will exalt thy horn in all the ends of the earth. And I will make the desert places and the monasteries like the habitations of doves, and they shall be full of monks, especially thine own monasteries, which shall endure until the end of the world. Whosoever shall celebrate thy commemoration, and shall give alms or incense, or an offering in thy name, I will blot out all his sins and he shall never see punishment. And I will exalt exceedingly the monastery wherein thy body shall be buried, and I will place therein righteous monks like angels, and they shall never lack a head until the end of the world. And I will make the kings, and judges, and rulers of the earth to bring gifts, and to give them to thy monastery, and to thy children the monks who shall keep thy commandments." And when our Lord had said this

He went up into heaven with great glory. [fol. 135*b* 3] And Abbâ ANTHONY rejoiced with great joy. And he prophesied concerning the spoliation of the Church, saying, "Those who doubt the Faith (*i.e.* heretics) shall have dominion over it, and then it shall return to its former state." And he prophesied concerning the monks, how they would be many, and would become exceedingly numerous, and how they would abandon the houses and monasteries in the desert, and would dwell in the towns and villages among those who were in the world. It was ANTHONY who arrayed Abbâ MACARIUS in the garb of the monk, for he was his disciple and son, and he comforted him and confirmed him, and made him to know what would happen unto him. And he went to Abbâ BÛLÂ (PAULE) the Great, the first of the dwellers in the desert, and it was he who buried him in the garment of ATHANASIUS the apostle. When Saint Abbâ ANTHONY knew that the time of his death had drawn nigh, he commanded his sons to hide his body, and to give his staff to Abbâ MACARIUS his son, and his head-cloth to Abbâ ATHANASIUS, and his sheep-skin cloak to Abbâ SERAPION the bishop, his son. And he lay down on the ground and delivered up his soul into the hand of God. And all the companies of the holy angels came to it, and they met it with great joy, and they took it up to everlasting rest in the heavens. And ANTHONY'S children hid his body as he commanded, for he used to rebuke those who shewed the bodies of the holy martyrs with the object of getting much money and possessions thereby, and of keeping these possessions for themselves. This holy and blessed ANTHONY lived to a good old age and became very old indeed, but his body, and strength, and power remained unchanged, and nothing fell from his shoes (?). [fol. 136*a* 1] And he never washed in water all the days of his life. And he departed to Christ, Whom he loved, and all the days of his life were one hundred and twenty years. Salutation to ANTHONY the solitary.

And on this day also is commemorated MÎNÂS, Bishop of MÂFEN.

## XXIII. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint TIMOTHY the apostle became a martyr. This saint was born and brought up in the city of Lystra; his father was a Greek and worshipped the stars, and his mother was a Jewess, under the shadow of the Law of MOSES. When PAUL the apostle preached in the city of Lystra, this saint TIMOTHY heard his preaching, and his teaching, and he saw the signs and miracles which God wrought by his hands (now the learned men and philosophers among the people of Lystra were amazed at these wonders, and were unable to do any one of them); he came to PAUL the apostle and believed on our Lord Jesus Christ, and was baptized in the Name of the Holy Trinity. And he rejected the gods of his father, and abandoned the observance of the Law of his mother also, and he became a disciple of PAUL the apostle; and he followed him into many cities, and laboured with him. And great tribulation, and very much sorrow came upon him. And [fol. 136*a* 2] the Apostle PAUL made TIMOTHY Bishop of the city of Ephesus, and having entered therein he preached to the men thereof in the Name of our Lord Jesus Christ, and he converted very many of them to the True Faith, and baptized them with Christian baptism. And he preached in many cities, both in those which were round about Ephesus, and those which were far off. The Apostle PAUL wrote two Epistles to him, teaching and exhorting him to teach the people continually, [so that] they might receive the way whereby he became bishop, and priest, and deacon, and....And he said unto him, "Beware of lying prophets," and he commanded him not to lay his hand upon any person unworthy of the office of the priesthood, or before he had tried him. And he called him "son," and his "beloved TIMOTHY," and he sent four epistles by his hand. And observing and protecting the flock of Christ over which he had been appointed, he illumined their hearts by his frequent teachings, and admonitions, and discourses. And he rebuked

and cursed the Jews and the Greeks, who were all jealous of him, and they gathered together against him in the city of Ephesus and killed him. And some of the believers among the Ephesians buried his body as it might be on this day. And when the Emperor CONSTANTINE reigned he determined to translate the body of the saint from the city of Ephesus, and he brought it to the city of Constantinia, on the twenty-third day of the month of Ṭĕr; and they celebrated a great festival in his honour on that day. Salutation to PAUL (*sic*) who was appointed deputy by the Epistle of PAUL, of the country of Rômê.

[fol. 136*a* 3] And on this day are commemorated ATHANASIUS, and GÊRLÔS (CYRIL), and THEODOSIUS, the righteous emperor. Salutation to THEODOSIUS.

## XXIV. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died MARIA, the sainted woman and spiritual fighter. The parents of this saint were Christians of the city of Alexandria, and though certain noblemen of the city of Alexandria desired her, she did not wish [to give herself]. When her father and mother died, all the possessions which her father had left her she gave to the poor and needy, with the exception of a very little money. And she entered one of the houses for women which were outside the city of Alexandria, and she assumed the holy garb of the nun, and she fought a great fight. For twelve years she fought against sleep, and at length having killed [the desire for] it she never slept during the day; and during the whole of that period of twelve years she fasted continually until the evening, according to the Rule of that nunnery. Then she asked the abbess to allow her to shut herself in a cell to try [fol. 136*b* 1] whether she could endure it or not. And the abbess said unto her, "Shut thyself up in thy cell." And she went into the cell and shut her door, and she dug a little hole in it through which she could take in her food,

and also receive the Holy Mysteries, and she dwelt in the lower part of the cell for two and twenty years. And during all those days she stood up and prayed continually, and ceaselessly from morning till night. During the night she slept a little, and the rest of the night, until dawn, she passed in prayer. She fasted two days at a time, and ate bread soaked in water. During the days of the Great Fast she never ate bread at all—until the forty holy days of our Lord were ended—but she fasted three days [at a time] and then ate beans soaked in water. When the festival of the Holy Baptism [of our Lord] arrived on the eleventh day of the month of Ṭĕr she would ask them to bring her some of the holy water. When they brought it to her she washed her hands and her face therein, and [then] received the Holy Mysteries, and drank that holy water. And she fell sick, and laid herself down on her bed until the twenty-first day of Ṭĕr, when she received the Holy Mysteries for the second time that day. And she called the abbess and besought her, with many entreaties, to put her feet near her, and when the abbess did so, she embraced them and laid her face upon them and said, "I bow to thy feet which have brought thee to our Lord Christ." Then she called all the virgins, and asked them to come and visit her after three days; but when the three days had passed, and it was [fol. 136*b* 2] the twenty-fourth day of Ṭĕr, they visited her and found that she was dead. And they lifted her up and took her to the church, and they prayed over her, and they made her ready for burial and laid her with the bodies of the [other] holy virgins. Salutation to MARIA.

And on this day also is commemorated Abbâ 'ABSÂDÎ, of whom it is said that he had in him the virtues of purity, and that because of this God protected him, and caused the memorial of him to live in all the world.

And on this day also became a martyr the great Saint Abbâ BÎFÂ, of the city of SĔFṬ, in the country of Egypt, in the district of ṬĔḤA. And on this day also are commemorated the righteous men who pleased (?) God. Salutation to BÎFÂ. [Wanting in the Bodleian MS.]

## XXV. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the blessed PETER, the ascetic. This saint was a tax-gatherer, and as he sat in the office of the tax-gatherer he was a man who was dense of heart (*i.e.* understanding), and without any compassion, and [fol. 136*b* 3] he lacked the quality of mercy to such a degree that the people used to apply to him the evil epithet of "merciless." And He who desireth not the death of a sinner had compassion upon him, and sent to him a certain poor man to ask alms of him. And at that moment his servant came carrying bread, and he took one of the bread-cakes from his servant and threw it to the poor man, not as an act of mercy, but in order that he might drive him away from him and that the poor man might never come back to him; and the man having taken the bread-cake departed to his house. That night, whilst this PETER was sleeping he saw in his sleep as if there were many beings who wished to weigh him and as if they had a pair of scales in their hands, and many of the beings were black, and they had exceedingly foul faces, and they stood on the left of the scales. And there were many shining angels of beautiful appearance, who were wearing glorious white apparel, standing on the right of the scales; and they were sorrowful and were thinking what they could lay in the right pan of the scales. When they found nothing at all, one of them brought that bread-cake which PETER had thrown to the poor man, and the angel who brought the bread-cake said, "We have not found one good thing about him except this." And his fellow-angels answered and said unto him, "What good will this be when set against his multitude of sins?" And as he was looking on at this he awoke from his sleep, and he was afraid, and trembled, and was dismayed. And he reproached himself and was sorry for his soul because he had done what was evil; and from that day onwards he became very merciful, and he gave his house and his goods to the poor and needy, and he changed his character. When he learned

that many praised him and honoured him for [fol. 137*a* 1] the good deeds which he had done, he fled from the world and went into the desert of SCETE, and entered the monastery of Saint Abbâ MACARIUS and became a monk therein. And he devoted himself to the ascetic life with great strenuousness, and he fought a good fight and pleased God with his deeds. And on the day of his death he called the aged monks, and embraced them, and he died straightway and departed to God. Salutation to PETER.

And on this day also Saint SEBASTIANUS became a martyr. The father of this saint was Emperor of Rômê, and he was brought up in the admonition and fear of God. When his father died DIOCLETIAN and MAXIMIANUS reigned, and they appointed this saint to be their deputy-governor, and they honoured him as they honoured their father. And he walked with wisdom and knowledge, and he healed many sick by means of his prayers, and he opened the eyes of the blind. When DIOCLETIAN denied the God of heaven he tried to force Saint SEBASTIANUS to worship idols. When he refused to do so he commanded the soldiers to tie him to a withered tree, and to shoot at him with countless arrows; [and they did so] and thought that he was dead. That night certain believing men found him alive, and they untied him and carried him away into the midst of an island, and set him down there. [fol. 137*a* 2] When DIOCLETIAN heard this he had SEBASTIANUS brought to him, and he commanded the soldiers to beat him with rods of iron, and they beat him for many days, and he delivered up his soul. And he appeared in a dream to Saint LÛDSĔNÂ and told her where his body was; and she took it and buried it in the grave of PETER. And God made a covenant with him that whosoever called upon his name or celebrated his commemoration should never be attacked by the plague. Salutation to SEBASTIANUS.

On this day also Saint 'ASKÊL became a martyr.

## XXVI. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day nine and forty holy fathers, the old men of the desert, became martyrs, and they sent to the emperor and his sons the reasons for their martyrdom which took place in the days of the Emperor THEODOSIUS, the son of the Emperor ARCADIUS, the just. Now THEODOSIUS had no son, [fol. 137*a* 3] and he sent unto the holy old men in the desert of SCETE, asking them to beseech God to give him a son. And among them was a certain old man who was very great, and his name was BÎSÛDÛRÂ, and he wrote to the emperor and said unto him, "God doth not wish a son to be begotten by thee, so that he may not associate with the doubters in an unclean Faith." And it came to pass that when the king had read the letter of the saints he thanked God, and held his peace. And certain wicked men advised him to marry a second wife so that by her he might beget a son to inherit his kingdom after him. And the emperor answered and said unto them, "I will do nothing whatsoever except by the command of the holy old men of the desert of SCETE in the country of Egypt." Now their fame had reached all the ends of the world. And the emperor sent a second messenger to enquire of the saints concerning this matter. And that messenger had a son who asked his father to take him with him, and he took the boy with him, so that he might be blessed by the holy old men. And when the messenger and his son came to the old men, and they read the emperor's letter, they took the messenger of the emperor, (now Abbâ BÎSÛDÛRÂ was dead,) and brought him to the body of Abbâ BÎSÛDÛRÂ, and they said unto the body, "O our father, behold a letter from the emperor hath arrived and we know not how to answer it." And straightway Abbâ BÎSÛDÛRÂ, the old man, rose up, and said, "Did I not say unto [fol. 137*b* 1] thee, Tell the emperor that God will not give him a son, so that he may not defile himself by associating with those who doubt. And if he marrieth ten more wives God will not give him a son?"

And having said these words the blessed BÎSÛDÛRÂ turned and lay down. And the holy old men wrote a message to the emperor according to what Saint BÎSÛDÛRÂ had said, and they gave the paper to the emperor's messenger. And when the messenger had gone forth to depart, the pagan barbarians arrived. And a certain great old man, whose name was JOHN, stood up and said unto the brethren, "Behold the barbarians have come and they wish to kill us. He who wisheth to become a martyr let him stand up with me, and he who is afraid, let him go up to the fortress." And some of the monks fled, and those who were left with Abbâ JOHN were nine and forty aged monks; and the barbarians came and slaughtered all the nine and forty aged monks. And the son of the messenger of the emperor turned back from the road, and he saw the angels laying crowns upon the heads of the aged martyrs; now the name of that young man was DĔYÂS. And he said unto his father, "Behold, I see the angels of the spiritual beings laying crowns on the heads of the old men. And now, I myself will go and receive a crown like them." And his father answered and said unto him, "I will go with thee, O my son," and they went back and revealed themselves to the pagan barbarians, who slew them, and they received crowns of martyrdom. After the barbarians had departed the monks came down from the fortress, and they collected the bodies of the saints, and they made them ready for burial and laid them in a cave. And they prayed before them each night, and sang psalms and hymns, [fol. 137*b* 2] and were blessed by them. And certain men came and stole the body of Saint Abbâ JOHN, and took it to the city of BÎTÂNÛN; and the saints waited a few days, and then took him and brought him into his place, and the others [they took] to the FAYYÛM. And they stole the body of the young man, [the son of the emperor's messenger,] and when they brought it to the FAYYÛM, the angel of God snatched it up, and brought it back to the body of his father. Many times did the monks try [by night] to separate the body of the young man from that of his father, but in the morning they found the two bodies together again. At length one of the old men saw the messenger in a vision, who said unto him, "Glory be to God! When we

were in the flesh we were never separated, and why should we be separated when we are with our Lord Christ?" From that day none separated them. When the barbarians pillaged the desert of SCETE the monks were afraid for the bodies of the holy men, and they removed them from their places to the pit of the church of Saint MACARIUS. And they made for them a large shrine there [in the form of] a cave, and they built over it a church in their names in the days of THEODOSIUS the archbishop. And when Abbâ BENJAMIN came to the desert of SCETE he established for them a festival on the fifth day of the month of Yakâtît, the day when his body and theirs appeared. And the church, which existeth to this day, is well known, and its name in Coptic is "BĔHAMA BAKASÎT," that is to say, "nine and forty martyrs." Salutation to the nine and forty martyrs.

[fol. 137*b* 3] And on this day also died Saint ANASTASIA. This holy woman was a daughter of the palace of the city of Constantinia, and she was exceedingly beautiful. The Emperor BASTIANUS wished to marry her, but she did not wish this, and she never imagined it in her heart, for the emperor already had a wife living; on the contrary she made known to the wife of the emperor that the emperor wanted to marry her. And the wife of the emperor sent this holy woman out of the palace secretly, and she caused her to be taken by ship to the country of Egypt, and she built for her a religious house outside the city of Alexandria, and that house was called by her name. And when the emperor knew that Saint ANASTASIA had departed to the land of Egypt, he sent after her and searched for her. And when ANASTASIA knew this, she put on a man's dress, and disguised herself as a judge (or officer), and fled to the desert of SCETE, and took refuge with Abbâ DANIEL, the abbot, to whom she revealed her secret. And he took her and placed her in a cell by herself and no one knew that she was a woman, but Saint DANIEL commanded a righteous old man to draw a vessel of water for her once a week, and to set it down by the door of that cell. And she lived there for eight and twenty years, fighting the fight, and leading the ascetic life with fasting, and prayer, and prostrations, and vigil. And when the old man

died who used to draw water for her, Abbâ DANIEL commanded his disciple to do as the old man used to do. And the holy woman used to write her will on a tile and set it down by the door of her cell, and the disciple of Abbâ DANIEL would take [fol. 138*a* 1] the tile to his teacher knowing nothing whatsoever about what was written upon it. One day he brought the tile to his teacher, and when Abbâ DANIEL had read it, he wept, and said unto his disciple, "Rise up, O my son, let us go and bury the body of this saint, for he wished to be free from his body." And they went and came to the cell, and they received a blessing from ANASTASIA, and she said unto Abbâ DANIEL, "For God's sake do not wrap me up for burial in anything except this garment which is on me"; then she prayed and said, "I commit myself to the keeping of God," and she lay down on the ground and died. And they wept over her, and took thought for burying her. When the disciple of Abbâ DANIEL drew near to her to swathe her, he saw that her breasts were like unto dried fig leaves; (now they became like this through excessive ascetic practices,) and Abbâ DANIEL marvelled, and was silent. When they had buried her they returned to their cell, and his disciple fell down at the feet of Abbâ DANIEL, and he entreated him, saying, "For God's sake tell me the story of this saint, for I saw that she was a woman." And Abbâ DANIEL began to tell him how she belonged to a noble and royal family of the city of Constantinia. And how she gave herself to Christ, and how she abandoned the glory of this fleeting world, and how this woman fought the great fight which she fought against Satan, and how she cast aside a woman's weakness, and overcame the might of strong men, and pleased God, should serve as admonitions to us who are men.

[fol. 138*a* 2] Salutation to the nine and forty monks who became martyrs, and the emperor's messenger and his son, and to ANASTASIA.

And on this day also are commemorated MESRATIUS (MASTERIUS), and SERNIUS (SORENUS), the martyrs, and JOSEPH, who loved the poor. Salutation to JOSEPH, who was like unto TABITHA, and gave away all his possessions.

## XXVII. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint SARÂBYÔS (SERAPIUS or SERAPION ?) became a martyr. This saint was a man from the city of BEBNÛSÎ, in the north of Egypt, in the district of LOWER MĔSR (CAIRO). He had much money and possessions, and flocks, and he loved to give alms, and was very charitable. When the day of persecution came, he heard that the governor ROMANUS (?) was going about seeking for Christians to torture, and this saint went forth from his city seeking the governor. And he had a friend whose name was THEODORE, and a certain shepherd, who tended his flocks, and whose name was SÔRMÂ, and these followed the saint, and they drew nigh unto ROMANUS (?), governor of the city of Alexandria, and confessed before him [fol. 138*a* 3] the Lord Jesus Christ; and the governor shut SARÂBYÔS (SERAPIUS) up in prison. When the men of the city heard of this, they gathered together with the soldiers, and they came to the governor, bringing their weapons of war with them, and they wanted to kill the governor and to take the saint from him. And the saint prevented them, and said unto them, "I came of my own free will to shed my blood for the Name of Christ, our Lord." And the governor embarked on a ship and departed, and the saint went with him, and when they arrived at the city of Alexandria the governor commanded the soldiers to torture the saint severely on the wheel, [and they did so]. And they cast him into a red-hot furnace, and boiled him in a cauldron of pitch and bitumen, and they cut the tendons of his body, and they laid him on a [red-hot] iron bed, and they drove iron nails through his body. And the saint bore all these tortures patiently, for the angel of God sustaineth him that is tortured. Then they hung him upon a tree, and shot at him with arrows, but the angel of God brought him down, and he bound the governor with fetters, and hung him up in the place of the saint and shot at him with arrows, whilst the governor cried out, "I am ROMANUS (?) the governor." And Saint SARÂBYÔS (SERAPION) (*sic*) said unto him,

"As God liveth I will not bring thee down from this tree until thou hast set free all those who are in prison; and thou shalt write an account of their strifes, and thou shalt command the soldiers to cut off their heads." [And the governor did so,] and they received crowns of martyrdom in the kingdom of the heavens; now they were in number five hundred and thirty souls. And ROMANUS (?) commanded a certain nobleman, whose name was HARNEUS [fol. 138*b* 1] to take the saint with him to his city, and to torture him there and, if he would not turn from his unclean opinion, to kill him; and the nobleman took the saint with him in the ship. When night came they arrived in port, and they slept, (now, by the Will of God the ship came to the native city of the saint,) and when the sailors woke up in the morning and found that the place where they arrived had been changed, they marvelled exceedingly. And a voice came to SARÂBYÔS (SERAPION), saying, "Behold, this is thy city." And they brought him out of the ship, and tortured him severely, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And ROMANUS (?) brought down his apparel, and swathed him for burial, and gave him to his kinsfolk. Salutation to SARÂBYÔS (SERAPION) the martyr.

And on this day also is commemorated the translation of the body of Saint TIMOTHY, the apostle, from the city of Ephesus to the city of Constantinia; it was translated by the righteous Emperor CONSTANTINE who translated many of the bodies of the holy apostles and martyrs to the city of Constantinia. When he heard that the body of Saint TIMOTHY was in the city of Ephesus, he sent certain faithful priests, and they translated it to the city of Constantinia, and they laid it in the Sanctuary of the Holy Apostles. [fol. 138*b* 2] Salutation to the translation of thy body, O TIMOTHY.

And on this day also is celebrated the festival of SÛRÎÊL, who is called "SAFÔRÎ," who was with the righteous man EZRA, and told him hidden mysteries. He prayeth always on behalf of sinners. Salutation to SÛRÎÊL.

And on this day also Saint Abbâ BÎFÂMÔN became a martyr. This saint was a virgin from his youth, and he loved God, and he was merciful to the poor and the needy; and he abandoned this fleeting world. His father, whose name was ANASTASIUS, belonged to a noble family, and his mother's name was SÔSNÂ (SUSANNAH); and they were Christians, and they loved almsgiving, and they kept the festivals of our Lord Christ, and of our Lady MARY, and of the holy martyrs; and they gave to the poor whatsoever they needed. And they lived in the city of WĔSÎM in the district of MĔSR (CAIRO). And God gave them this saint, whose form was exceeding [fol. 138*b* 3] goodly, and they rejoiced and added to their good works and benevolence. When he was grown up, and his days were nine years, they handed him over to a certain God-fearing priest that he might teach him; and the priest took him and taught him literature, and philosophy; and he admonished him, and made him strong in the knowledge of the Books of the Holy Church. And he attended church devotedly, and fasted, and prayed, and kept vigil, and made prostrations; and God wrought many signs and wonders by his hands, of which the following are examples: There was a certain poor man who was sick of a disease in his hands and feet, and he begged the saint to give him alms, and the saint stretched out his holy hands to give the beggar money, and straightway he was healed of his disease, and he became whole and without a blemish, and all his limbs became sound. And on another occasion when he was reciting the Psalms of DAVID, a certain man there, whom an unclean spirit had thrown down, cried out, saying, "O saint of God, let me destroy him, for his parents oppress men; and the saint prayed, and made entreaty to God, and the man whom the Satan cast down was healed. And the angel of God appeared unto the teacher of the saint, (now he was a righteous man,) and he informed him about all that would happen to the young man BÎFÂMÔN, and said unto him, "He shall become a martyr"; and the priest and his mother SÔSNÂ (SUSANNAH) paid him greater honour than before. And as he grew up he continued to do the works of excellence, and works of the spirit, without ceasing, and at length the report of him was

heard in all countries. And our Lord Jesus Christ used to appear unto him with His holy angels, and our Lady MARY used to comfort him. [fol. 139*a* 1] And he lived with his teacher for eight years. And he used to remain without eating for seven days and seven nights at a time, and he ate once a week only. And his parents spake to him about marrying a wife, and he said unto them, "What is the good of a wife to me in this fleeting world, for it shall pass away and all the desire thereof?" And his parents rejoiced in him, and they added to their good works from that day onwards. Six months after this his parents died, and the saint gave alms to the poor, and he devoted himself to the Church, and strove to fulfil all the commandments of the Holy Gospel. And in those days certain men of the Persians rose up against Rômê and they slew NUMERIANUS, the king, in battle, and the empire of Rômê remained without an emperor; now NUMERIANUS left only two daughters and one son, whose name was JUSTUS, and who became a martyr. And the chiefs of the palace gathered together, and they took counsel together, and they sent messengers into every country to collect for them strong men for the war. And when the messengers came to Upper Egypt, they found a strong and powerful young man, with a bold heart, pasturing sheep, and his name was "'AGRIPADÂ"; and he had been a habitation for Satan from his youth up. And the messengers rejoiced exceedingly, and they took him with them to the city of Antioch, and when 'AGRIPADÂ arrived the officer, who was captain of the royal horses, rejoiced in him. One day 'AGRIPADÂ took a couple of reeds tied together and played upon them like a flute, and Satan entered into the horses, and they capered about and cried out with loud cries. [fol. 139*a* 2] And the daughter of the king who had arrived at woman's estate, heard the noise, and she looked out of her window in the upper room of the palace, and 'AGRIPADÂ pleased her with his playing. And Satan thrust into her heart the desire for fornication, and she summoned him to her, and she married him, and arrayed him in [royal] apparel, and called him "DIOCLETIAN," for they used to change the names of men when they became kings. And when the younger daughter of the

king saw what the elder had done, she became jealous, and she married an officer whose name was MAXIMIANUS, and she arrayed him in royal apparel, and made him a king; and MAXIMIANUS and DIOCLETIAN were equals in the kingdom of the city of Antioch. And Satan appeared unto them and said, "I am he who set the idea of fornication in the hearts of the king's daughters, who have made you kings. If ye will obey my commandment, I will make all men on the earth to submit to you. Henceforward bow down, and worship me. Make models [of men and women] in gold and silver, and call them gods, APOLLO, ARTEMIS, and the like, and command all men to perform the ceremony of incense before them. Shut the churches, and open the houses of idols, and command ye all the men who are in the palace to do this. Whosoever will not obey you and worship the gods shall die an evil death; cut off his head with a sharp sword." And they answered and said unto Satan, "We will obey thee, and will do as thou tellest us." And they worshipped him straightway, and they did all that Satan commanded them to do in [fol. 139*a* 3] every country of their kingdom. And they appointed a certain nobleman, whose name was ROMANUS (?), governor over the city of Alexandria, and all the region round about, and they made ARIANUS governor over the city of ANTINOË and Egypt, and they commanded them to carry out these orders in all the towns and villages. When Abbâ BÎFÂMÔN heard this report, he was exceedingly sorry, and he hid himself until he knew what was going to happen. And he called his friend THEODORE, and they talked together for a day about what they had heard, and they were exceedingly sad. And they multiplied their prayers, and entreated God to save them from evil. And Saint BÎFÂMÔN increased his good works, and report of him was made to the infidel king, and to MAXIMIANUS, by the deniers of Christ. And they told them, saying, "A certain man whose name is BÎFÂMÔN, of the city of WĚSÎM, on the border of MĚSR (CAIRO), is a Christian magician, and he transgresseth the commands of the kings, and he curseth the gods." And straightway the king wrote a letter and sent it to ARIANUS, and commanded him to take the saint and to torture him until

he worshipped APOLLO and ARTEMIS, and if he would not obey, to cut off his head with the sword. And the angel of God appeared unto Saint BÎFÂMÔN and told him what had taken place, and he informed him that he and his mother would become martyrs. And he shewed him the crowns which were prepared for himself and his mother, and he commanded him to depart, and to take with him his slave DÎGÂNĔS. And straightway Saint Abbâ BÎFÂMÔN rose up and came to his mother, and told her all that he had seen, and she told him how she had seen the same [fol. 139*b* 1] vision; and the saints Abbâ BÎFÂMÔN and his mother rejoiced together. And the saint went to his abode and prayed until the morning. When the morning had come he sent again to his friend THEODORE, who came to him, and BÎFÂMÔN told him what he had seen. And he said unto him, "After the days of the persecution have passed by thou shalt be appointed bishop of this city"; and he commanded him to build a church for him, and then they embraced and bade each other farewell. After a few days ARIANUS the governor came to the city of WĔSÎM, and he had the head men of the city brought to him, and he questioned them concerning BÎFÂMÔN, the judge, and said unto him, "This man curseth the gods"; and the head men of the city were sorry on account of Saint Abbâ BÎFÂMÔN, for he was beloved by them. At that time Abbâ BÎFÂMÔN rose up, and put on beautiful apparel, and prayed for a long time, and then he embraced all the men of his house, and mounted his white horse, and he went to the place where all the head men of the city were gathered together; and when they saw him they paid him honour and went with him to ARIANUS the governor. And when ARIANUS saw Abbâ BÎFÂMÔN, he rejoiced in him, and he rose up and embraced him and said unto him, "Peace be unto thee." And the saint answered, "Why dost thou say 'peace' to me? for the interpretation of 'peace' is 'joy.' Verily I rejoice, and am glad, because I am going to the Lord my God and Redeemer, Jesus Christ." [fol. 139*b* 2] As for thee, however, the Book saith of [such as] thee, "There is no joy for the wicked" (Isaiah xlviii, 22). And ARIANUS said unto him, "I did not come for thee to speak words of insult to me,

but I came to thee with an order from the emperor commanding thee to offer sacrifice to the gods." And the saint said unto him, "God forbid! But it is right that I should worship the True God, and not the work of the hand of man, as the prophet saith: 'The gods of the nations are of gold and silver, the work of the hands of the children of men. Mouths they have and they speak not, hands have they and they handle not, feet have they and they walk not, eyes have they and they see not, ears have they and they hear not, noses have they and they smell not; they speak not with their throats, and there is no breath in their mouths' (Psalm cxv, 4 ff.). May all those who make them become like unto them. I will worship none save my Lord Jesus Christ." When ARIANUS heard these words from him he was exceedingly angry with him, and he tortured him with every kind of torture; and he tied him to the back (tail ?) of a horse, which he made to gallop through all the city. And when his mother and his servants heard of this they all came [to him], (now his servants were five hundred [in number,]) and the saint rebuked them and spake unto them, and his mother with them, many words from the Holy Gospel. But they all cried out, saying, boldly, "We are Christians," and they overturned the throne of ARIANUS the infidel. And the governor commanded the soldiers to dig a large pit, and to fill it with fire, and to cast them all into it alive; and they did as [fol. 139*b* 3] he commanded them; and Saint Abbâ BÎFÂMÔN encouraged them, and exhorted them, and made them to endure [their sufferings] until they finished their martyrdom. And the mother of the saint asked him to pray for her, and he made the sign of the Cross over her, and said unto her, "Depart in peace"; and straightway they cast her body into the fire, and she received the crown of martyrdom with those martyrs. And ARIANUS sent the saint to MAXIMIANUS the emperor, and straightway the emperor said unto him, "Art thou BÎFÂMÔN the sorcerer? Thou hast transgressed our command, and hast not worshipped the gods." And the saint said unto him, "I will not worship thy gods. Only Jesus Christ our Lord will I worship; as for thee, thou canst go to GAHÂNNUM." And the emperor was wroth, and tortured him severely, and when he was tired of

torturing him he sent him to ROMANUS, who sent him to ARIANUS. Now the saint neither ate nor drank the whole time he was on the journey. And ARIANUS took the saint, and drove sharp nails through his hands and his feet, and he said unto him, "If thou wilt not worship the gods I will destroy thee"; and the saint reviled him and his gods, and cursed them. And ARIANUS commanded the soldiers to drag him through the city, and to burn him outside the city of ANTINOË, and they did so, but our Lord Jesus Christ took him out of the fire uninjured. Now when the saint was standing in the fire much blood flowed from his feet. And there was standing there among the people a certain blind leper, [fol. 140*a* 1] and he took some of the blood and smeared it on his eyes and on his body, and straightway he became able to see, and his body was cleansed from his leprosy. And he cried out, and confessed our Lord Jesus Christ, and said boldly, "I am a Christian, I believe on my Lord Jesus Christ." And ARIANUS commanded them to cut off his head with the sword, and they did so, and he received the crown of martyrdom. And Saint BÎFÂMÔN called his servant DÎYÔGÂNÔS (DIOGENES?) and commanded him secretly to anoint his body and to swathe it with fine linen, and to relate the story of his fight to the believers who were in the city of WĔSÎM, and to tell them that the days of persecution would pass; and he made over his body the sign of the Cross, saying, "In the Name of the Father, and the Son, and the Holy Ghost, One God." And the saint approached the soldiers and said unto them, "Do ye what the governor hath commanded you [to do]." And the soldiers took him away from the governor to a place where they would be with him alone, and they cut off his head, and he received the incorruptible crown of martyrdom. And much blood flowed from his neck, and his servant DÎYÔGÂNÔS (DIOGENES?) spread out the fine linen napkin which he had laid up by him, and caught the holy blood therein, and so sweet a perfume filled that place that the soldiers marvelled, and were dismayed, and great fear fell upon them. And when the soldiers departed many believers came, and they and his servant prepared the body of the saint for burial in a splendid manner, and they

brought sweet-smelling unguents and anointed it, and sang many psalms and dirges over it. And straightway they carried it outside the city to the west, and they buried it there, and many miracles were made manifest at his grave. And the servant of the saint took that napkin and laid it upon him. And when he wished to depart to his city [fol. 140*a* 2] he fell into doubt and wondered what he should do. And Saint BÎFÂMÔN appeared unto him, and told him to make known his story to his friend THEODORE, and to the men of his city. And God sent unto him certain believers who carried him with them in the ship, and whilst he was with them in the ship God made manifest many miracles through that napkin. And his servant DÎYÔGÂNÔS (DIOGENES ?) told them all that had happened to Saint Abbâ BÎFÂMÔN, and they marvelled exceedingly and glorified God. Then he came to his city WĔSÎM, and he told his friend THEODORE everything which had happened to Saint BÎFÂMÔN, and he gave him the napkin through which very many signs and wonders took place. And this napkin was kept by them until the infidel DIOCLETIAN died, and CONSTANTINE the righteous reigned. And the days of persecution came to an end, when the Christian people enjoyed rest and peace in [all] the cities. And God wished to reveal the body of Saint BÎFÂMÔN, so that it might be a hope to the believers, and a consolation, and strength. Now he became a martyr in the city of ḲÂW, in Upper Egypt, in the district of ṬĔMÂ, on the twenty-seventh day of the month of Ṭĕr. And God made manifest from his body signs and wonders, and great healings, and especially in the church in the city of DĔMÔNÛ, on the twenty-seventh day of the month of Ṭĕr. On that day many people assemble therein, and God maketh manifest in them great healing through the martyrdom of BÎFÂMÔN. [fol. 140*a* 3] Salutation to Abbâ BÎFÂMÔN.

And on this day also are commemorated THEOPHILANTUS and SARNÎS (or SÔSÂ), the martyrs.

And on this day they [angels] carried away ENOCH, the son of JÂRÊD, the son of MAHALALEEL, the son of CAINAN, the

son of HÊNÔK (ENOS), the son of SETH, the son of ADAM, with the rushing of stars, and of lightnings and of winds, and they took him up above the heavens and seated him between two spiritual beings. And he is called the scribe of the commandments of God. And he said, "I will answer on behalf of the righteous, and of him that goeth forth, holy and great, from the habitation of God." And thence he treadeth upon Mount SÎNÂ, and he appeareth with the armies and mighty powers from heaven, and everyone feareth him when he is on the waters. He judgeth (?) DAN, which is on the right hand of the Arabs (?), and he reciteth the memorial of their petition, until the sleep of a dream calleth [fol. 140*b* 1] him, and visions of all are upon him; and they revile the watchers of heaven. And he drew nigh a house which was built upon a stone of crystal, and the walls whereof were inlaid with slabs of stone. And he saw another house which was larger than this, and all its doors were open, and it was built on a tongue of fire, which uttered praise and glory. And he looked and saw a high throne, and the appearance thereof was that of ice, and the circle thereof was like the sun; and the voice of a cherub was going forth under the throne. And he saw seven mountains, three facing the east and three facing the south, and the middle one projected upwards into the heavens. And he saw one hundred and forty wings, and the lord of the winds, and he saw four other faces. And he prophesied concerning Christ, saying, "With the Head of Days was going another, and His face was like the face of a man, and it was fitted with grace like one of the holy angels." And he also saith concerning Christ, "And in that day the Son of man shall be called before the Head of Days, when as yet the sun shall not have been created, nor the stars made." And he also saith, "He shall be a staff to the righteous, and a light to the nations, and a hope for those whom He shall cause pain." And he spake concerning the return of the lights of heaven and described them, one by one, each to its people, each to its dominion, and each by its name. And he spake concerning the doors of heaven, saying, "There are three doors in the face of the heavens; one in the west, one on the right hand, and one on the left." And he spake con-

cerning ADAM, "Behold, a bull went forth from the earth, and this [bull] was white." And he spake concerning EVE, [fol. 140*b* 2] saying, "There went forth a calf, a female." And he saith concerning the Temple: "I saw them overturning this ancient house, and they brought out all the pillars, and all the plants (?) and beauty of this house." And concerning the Church he saith: "God brought sheep into a new house, which was larger and higher than the one before it, and He set them in the front one, which was veiled, and all the pillars thereof were new, and the beauty thereof was new, and greater than that of the former house which was rejected, and all the sheep were in the midst thereof." And he speaketh concerning the believers: "These sheep were all white, and their wool was abundant and pure, and all those who were scattered and the wild beasts of the desert, and the fowl of the heavens, were gathered together into this house, for they were all chosen, and they returned to his house." Salutation to ENOCH, who was caught up into heaven.

## XXVIII. ṬĚR

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint CLEMENT became a martyr. This saint was the son of a widow who was a believer whose name was AKROSIA, and who lived in the city of KÎRÂS, in the days of ARANIUS and LUCIUS, Kings of the Galatians. And the boy grew up, and his mother taught him all the law and doctrine [fol. 140*b* 3] of the Church. When his days were twelve years, he fought a great fight with fasting, and many prayers, and he devoted himself to the ascetic life. He ate nothing which had been cooked by fire, and he never ate meat, but he lived on the produce of the earth, like the Three Children. When he was appointed deacon he increased in knowledge and wisdom, and the grace of God was upon him. When the report of him reached DIOCLETIAN he had him brought to him, and he

persuaded him earnestly, and promised him to make him his son, if he would obey his commandment and sacrifice to his idols. When he would not hearken to his commands, he tortured him with every kind of torture, but God gave him strength under the torture, and He raised him up unharmed, and He put the wicked ones to shame. Thus was reckoned to him the first of the seven martyrdoms which he suffered at the hands of the tribunes, namely that suffered at the hands of DIOCLETIAN, who tortured him to death a second time. When DIOCLETIAN wearied [of him] he sent him to the Emperor of Rômê, and he wrote to him, saying, "This is a sorcerer, whose like I have never seen, and the like of whose sorcery I have never seen. And behold I have sent him to thee that, peradventure, thou mayest be able to persuade his heart to sacrifice to our gods." When he came to the governor of Rômê, they brought to him apparel of gold, but he would neither take the garments nor look at them. And the governor was wroth with him, but the saint was not afraid, and the emperor tortured him severely on the wheel, and he beat him and cut off his limbs; but God raised him up whole and uninjured, even as he was at first. Third martyrdom: And when the governor was tired of torturing him, he sent him to MAXIMIANUS in the city of Nicomedia, and he tortured him severely, but God put him and all his enemies to shame, and raised him up whole and uninjured. [fol. 141*a* 1] Fourth martyrdom: When MAXIMIANUS was tired of torturing him he sent him back to the governor of KÎRÂS, the city in which he had been reared, and the governor tortured him very severely. Fifth martyrdom: The governor of KÎRÂS sent him to the Emperor TATIANUS, and the saint found many confessors there, and he comforted them, for the saint was perfect in his speech, and the grace of God was upon him; and the emperor tortured him severely. Sixth martyrdom, by the hand of MAXIMIANUS: And when they took him there, the saint found GÂNÎKALAWÔS, and many martyrs, and MAXIMIANUS tortured him severely. Seventh martyrdom by the hand of LUCIAN the governor, who tortured him severely, and then cut off his head; thus the saint received the crown of martyrdom. And a certain believing woman whose

name was SOPHIA came and took his body, and prepared it for burial and buried it. Salutation to CLEMENT.

And on this day also Saint Abbâ 'AKÂWĚḤ became a martyr. This holy man came from the country of the FAYYÛM, from a city the name of which is BAMÂY, and he fought a great fight in the ascetic life. And Satan appeared unto him boldly, and the saint seized him by the hair of his head, and punished him very severely; and Satan adjured the saint, saying, "By the Passion of Christ, release me." And the saint sent him away and he disappeared in the form of smoke. Then the saint went to the governor's house during the time of the persecution, and he cried out boldly, [fol. 141*a* 2] saying, "I am a Christian," and the governor tortured him severely, and after this he cut off his head with the sword; and the saint received the crown of martyrdom in the kingdom of the heavens. And his body is at the present day in the monastery of NAḲLÔN, and many signs and miracles appear through it. Salutation to Abbâ 'AKÂWĚḤ.

And on this day eight hundred (*sic*) men of the company of Saint 'AKÂWĚḤ became martyrs. Salutation to you, O ye eight hundred martyrs.

Salutation to you, O ye company of men who pleased God, from among whom sprang CLEMENT.

Salutation to ABRAHAM, the servant of God, and ISAAC, His friend, and ISRAEL, His beloved.

And on this day also died Saint JOSEPH, son of the Jew MÂḤAWE. This [fol. 141*a* 3] saint was an Israelite, and he grew up in the Jewish Faith, and learned the Books of the Jews. One day he saw the Christian children learning from a book, and he asked his mother to let him join them, and she permitted him to do so, and he learned all the Christian Books, and the Faith of Christ entered his heart. One day he met a young man who was a Christian, who loved him greatly and

taught him the Christian Law at the time of the Eucharist, and JOSEPH received the Holy Mysteries. And on the following day [the children of] the readers, and the psalm-singers gathered together to JOSEPH, and they made with their apparel the similitude of a tabernacle and a shrine, and they brought bread from their parents' houses, and they appointed an archbishop and bishops from among their number. Then they amused themselves, and celebrated the sacrament of the Offering, and then they went and ate and drank in the house of the priest, and he taught them and they remained thus. When the father of JOSEPH heard of this he was filled with wrath, and he bound the arms of his son behind him, and he took him into the tavern, and cast him into the red-hot oven which was there, and shut the door upon him; but the angel of God extinguished the fire and cooled [the oven]. And the mother of JOSEPH missed her son, and she wept and lamented and she did not know what to do. And after seven days and seven nights had passed, a certain JOHN heard the story of JOSEPH, and how he was in the oven, and he went with his companions, and they wept for him, and cried out to him by his name. And JOSEPH said unto them, "Weep ye not, O my brethren, for I am alive by the help [fol. 141*b* 1] of our Lady MARY, the mother of our Lord Jesus Christ, for it was she who hid me in her apparel in the red-hot oven." When they heard this, they told the archbishop, and he went with the priests, and a Book of the Gospel, and a cross, and censers, and he came into the oven, and made a prayer, and brought out JOSEPH unscathed from the midst of the fire, and untied his bonds. And JOSEPH asked him for Christian baptism, and the archbishop baptized him with Christian baptism. And when his father MÂḤAWE heard of this, he fell down at the feet of the archbishop, and he believed on Christ, together with the men of his house. And JOSEPH continued to fast seven days at a time until he was eight and twenty years old, when he entered his cell. When he knew that his departure was nigh, he came into the church of Saint GEORGE the martyr, and he stood up before the picture of our holy Lady, the Virgin MARY, and entreated her to make intercession for him with her Son. And she spake to him from out of the

picture, saying, "Rejoice, O JOSEPH, on the third day, at the third hour of the day, thou shalt die." Salutation to JOSEPH.

And on this day also are commemorated TABÊLÂ and her three (four ?) sons.

And on this day also God blessed seven (*sic*) loaves, and a few fish, [fol. 141*b* 2] even as it is said in the Gospel [Matthew xiv, 19].

## XXIX. ṬĚR

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." This holy woman was the daughter of rich and noble parents of the city of Rômê, and she was their only child. And she fought the spiritual fight from her youth up, and she fasted and prayed frequently by day and by night, and she went to a certain house of virgins in the city of Rômê, and devoted herself to them. What food the servants used to bring her from her father's house she gave to the poor and needy, and she ate the food which the virgins ate. And she was always reading the histories of nuns, and she made many petitions to God that He would made her a companion to them. And her father betrothed her to a certain nobleman of the city of Rômê, and they arrayed her in glorious apparel, and adorned her with jewels of gold and silver. And when the day of the marriage-feast and the marriage arrived, she said unto her mother, "O my mother, when ye have given me in marriage, for some time I shall not be able to go to the nunnery. I wish to go to visit them now, and to embrace and salute them, and I will return quickly." And her mother said unto her, "Go, my daughter, and tarry not." When her mother said [fol. 141*b* 3] this to her, 'AKSÂNÎ (XENAE) took all her ornaments of gold and silver, and her royal apparel, and with her two hand-

maidens she departed and went to the sea, where she found a ship which was sailing for the island of Cyprus, and she with her handmaidens embarked in the ship and arrived in the island of Cyprus. And she called herself 'AKSÂNÎ (XENAE), which is, being interpreted, "stranger." And she went to Saint EPIPHANIUS, and told him all her business, and he sent her to the city of Alexandria. And when she arrived there the Apostle PAUL appeared unto her in a dream and told her everything which she was to do, and called her by her name. And on the following day she visited Saint THEOPHILUS, the archbishop, and she shaved off the hair of her head, and he arrayed her in the garb of the men. And she sold all she had with her, both her silver ornaments and her apparel, and she built a church in the name of Saint STEPHEN the protomartyr. And she and certain of the principal virgins and nuns all lived in that church, and this holy woman fought a great spiritual fight. She ate nothing which had been cooked with fire, except bread, and she ate nothing else except herbs. She slept upon the bare ground and had no mattress, and she lived in this way, and carried on her good fight, and the working of righteousness for a period of more than eight years. Then she fell sick a little and died, and on the day of her death God, the Most High, revealed that she was blessed by the grace of heaven in the following manner: At the time of her death, at noon, the people saw a cross of light, and the brilliancy thereof exceeded that of the sun, and brilliant stars surrounded the cross like a crown, and it continued to shine in this wise until [fol. 142*a* 1] they had laid the body of the saint with the bodies of the virgins, and then it disappeared. And the people who were there knew that the cross and the stars had appeared because of the holy woman. And straightway the two handmaidens told the archbishop and all the people about the strife of this saint, from the beginning until the day of her death, and how she changed her name and called herself 'AKSÂNÎ (XENAE), and how she conjured them to conceal her and her secret, and how she always behaved towards them as their sister and not as their mistress. And the archbishop and all the people marvelled at this, and they wrote an account of her strife from the beginning unto the end thereof.

And on this day also is commemorated SIRIACUS (CYRIACUS), the martyr and fighter.

And on this day also are commemorated the pure women of Rômê, and PHÎLEMÛNMÂ, and JULIANA, and SARABÂMÔN, and Abbâ GABRA NÂZRÂWÎ of ḲÂWAT, and the righteous men of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

And on this day also is commemorated the festival of the Birth of our Lord Jesus Christ by our Lady MARY, the holy Virgin.

And on this day also is commemorated Abbâ STEPHEN FALÂSÎ (the "stranger"?) of the desert of the FAYYÛM. This holy man was a fighter, and he sought after the manner of the saints who were in the desert. One day whilst he was wandering about in the desert, he found [fol. 142*a* 2] a skull which had been cast out, and this lay by itself, and it had no flesh on it. When Saint STEPHEN saw it he asked God to make it to inform him concerning the history of the man to whom it belonged, and what kind of faith he had. And straightway there came forth a voice from the skull, saying, "I was a merchant, but did not travel to make money, I knew nothing about alms, and I was satisfied with the multitude of possessions which I had. One day as I was travelling on a journey to a far country I came to a desert place wherein there was no water, and as the heat of the place became very great the camels died, and the servants fled, and I was left alone. On the third day mine eyes became heavy, and I heard as it were a whistling sound, and my spirit went forth from me, and took me into a place of punishment to be rewarded according to my works. And I said unto the judges 'grant me permission to tell you of my doings,' but they would not listen to me. And now I pray that thou wilt pray to God to have mercy upon me for thy sake." And the saint prayed to God for him, and that he might not return to the place of torment. And he heard a voice which said unto him, "I have spared him for thy sake." When Abbâ STEPHEN heard this he went into his cell weeping, and beating his breast,

and he continued his fight until he died. [The text is faulty in several places.] [fol. 142*a* 3]

Salutation to Thy Birth, O Lamp of the Darkness.

Salutation to 'AKSÂNÎ (XENAE) the stranger.

Salutation to STEPHEN, of the desert of the FAYYÛM.

Salutation to SIRIACUS (CYRIACUS) the fighter.

Salutation to you, ye white ears of wheat of DABRA DAGÎ (DÊGUÂ ME'ELÂA).

Salutation to GABRA NÂZRÂWÎ.

## XXX. Ṭĕr

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became martyrs the holy and blessed virgins PISTIS, ELPIS, 'AGÂPÎS, and their mother SOPHIA. This blessed mother [fol. 142*b* 1] belonged to the people of the city of Antioch, and was of noble family, and she brought forth these three daughters and called them by the three above names, the interpretations of which are, "Faith, Hope, and Charity"; and the interpretation of the name of their mother is "Wisdom." And when the maidens had grown a little, she took them to the city of Rômê, and taught them goodness, and piety, and the fear of God, and the doctrine of the Church. And when the report of her came to the Emperor of Rômê, ARIANUS, the wicked, he commanded [the soldiers] to fetch them and to drag them to him by the hair of their heads; and the soldiers did as the emperor commanded. And their mother exhorted them, and taught them, and urged them to endure patiently, and she encouraged them in the Faith of Christ, and said unto them, "Take good heed to yourselves, O my daughters, that your hearts become not weary through considering the honour of this fleeting world, so that ye may not be far from the glory which is everlasting. Endure, O my daughters, so that ye may be with your Bridegroom Christ, and may enter with Him to the heavenly marriage-feast." Now the days of PISTIS, the eldest daughter, were twelve years, and the days of ELPIS were

ten years, and the days of 'AGÂPÎS were nine years. And when they had brought the maidens before the emperor, he commanded them to make PISTIS the eldest come near to him, and he said unto her, "Hearken unto me and I will give thee in marriage to one of the nobles of my empire, and I will shew thee much favour; worship APOLLO." And PISTIS reviled him and cursed him. And he commanded the soldiers to beat her with rods, and to cut off her breasts, and to boil pitch and bitumen in a cauldron [fol. 142*b* 2] and to cast her into it; and they did this to her. And she stood up praying in the cauldron, and the fire never touched her, and the interior of the cauldron became like the dew in the mouth of the morning. And the people who were there marvelled, and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads as they praised God. Then the governor commanded them to cut off the head of PISTIS with the sword, [and they did so,] and she received the crown of martyrdom in the kingdom of the heavens. And her mother took away her body. Then they brought forward the second daughter whose name was ELPIS, and the soldiers scourged her and beat her very severely, and cast her into the boiling cauldron, but the heart of the flame became like snow. Then the emperor commanded them to take her out, and to cut off her head, and they did this to her, and she received the crown of martyrdom in the kingdom of the heavens; and her mother took away her body. And SOPHIA was afraid for her youngest daughter lest she should become terrified at the torture, and she encouraged her to endure. And the governor commanded them to torture her on the wheel, and they did so, and she cried out to our Lord Jesus Christ to strengthen her and enable her to endure; and God sent an angel, and he smashed the wheel. And the emperor also commanded them to cast her into a red-hot oven, and she made the sign of the Cross over her face, and she threw herself into the oven, and straightway it became as cool dew. And those who were there saw two men in white apparel going about her, and they marvelled exceedingly; and many of them believed on our Lord Jesus Christ, and the soldiers cut off their heads and [fol. 142*b* 3] they became martyrs. Then the governor commanded

them to make iron rods red-hot in a furnace and to lay them upon her, and God strengthened her to endure and the fire did not touch her. Then he commanded them to cut off her head, and they did so, and she received the crown of martyrdom in the kingdom of the heavens. And their mother took the bodies of her three daughters, and made them ready for burial, and brought them to a place outside the city, and she sat down and wept over them; and she besought them to ask God to take away her soul, and God received her petition and took it. And certain believers came and made her ready for burial, and they took her body, and the bodies of her three daughters, and buried them. And as for the wicked emperor, God sent upon him a disease, and his eyes protruded, and his flesh split open, and his bones appeared, and his hands dropped off, amid blood and pus, and worms fell [from him], and all his body rotted, and he died an evil death, for God slew (?) him because of the virgins.

And on this day died Abbâ MÎNÂS, the forty-seventh Archbishop of the city of Alexandria. Great tribulation came upon this holy man during the period of his office. He finished a good fight, and he endured many tribulations, and he pleased God, and he protected his flock for nine years and died in peace. [fol. 143*a* 1] Salutation to MÎNÂS.

And on this day also Saint THECLA, and the four virgins who were with her, became martyrs. And with them there was a certain sinful man, a priest, whose name was PÔLÂ, and one reported to the governor that he was a rich man, and he commanded [the soldiers] to seize his riches. And PÔLÂ came to the governor, and entreated him to restore to him his possessions, but he refused. And he brought the holy virgins to the governor who ordered them to worship the sun, and when they refused the governor said unto PÔLÂ the priest, "If thou wilt eat a dead body, and drink blood, I will give back to thee thy possessions." And PÔLÂ did as the governor commanded him, and he denied Christ. And when pretexts for killing PÔLÂ were wanted by the governor he said unto him, "If thou wilt

make the virgins deny their Faith I will give back to thee thy possessions." And PÔLÂ talked to the virgins, and told them what the governor said unto him, and they reviled PÔLÂ, saying, "Thou son of Satan, thou enemy of righteousness, seeing that thou art our teacher, how canst thou advise us to deny Christ?" When the governor heard their words he commanded the soldiers to beat them with whips, but they neither made answer to the governor, nor did they fear his tortures. And the governor spake again unto PÔLÂ, saying, "If thou wilt kill the virgins I will give back to thee thy possessions." When PÔLÂ heard this, he worked up his courage and he went to kill the virgins, for his heart was filled with love for gold, like that of JUDAS ISCARIOT. And the virgins said unto him, "O wicked (?) shepherd, how canst thou destroy thy sheep because of thy love of money? We have received from thy hand the Body and Blood of Christ." And [fol. 143*a* 2] whilst they were saying these words, he cut off their heads with the sword, after the manner of a man who is killed in war. And the governor saw the madness of PÔLÂ, and he slew him with the sword and he died, having lost his money and his Faith. Now the names of the virgins were THECLA, and MARIA, and MARTHA and her handmaiden, and 'ABĚYÂ. Salutation to THECLA and to the four virgins who were with her.

And on this day also Saint IRENE became a martyr. The father of this saint was Emperor of Rômê, and his name was MARCIANUS, and he worshipped idols; and her mother was a Christian woman. And having begotten this holy woman her parents built a tower for her, and they brought her there with twelve virgins, who wore ornaments of gold and silver; and they sent up with her ninety-seven idols for her to worship, and they sealed the door upon her, and she remained inside for seven years and seven months. One day when she lifted up her eyes towards the east she saw a dove with an olive branch in her mouth, and she threw the branch on the table; and the saint lifted up her eyes again towards the west, and she saw a raven with a serpent in his mouth, which he threw on the table; and she also saw a hawk with a crown in his mouth, which he

threw on the table. And the vision being finished she marvelled. And when her teacher, whom her father the emperor had given her, came and she had related [fol. 143*a* 3] to him the vision, he said unto her, "The dove is the wisdom of Rômê, and the olive branch is the seal of baptism; and the hawk is a strong king, and the crown is good works, and the raven is a weak king; needs must that thou shalt suffer for the Name of Christ." When the saint had grown up her father and mother went up to her, and they talked with her concerning the matter of her marriage; and Saint IRENE said unto them, "Wait for me [to answer] seven days." And then she prayed to God that He would direct her into the way which was right. And the angel of God came and said unto her, "Be strong, and of good courage, and put on strength, for TIMOTHY, the apostle of PAUL, shall come unto thee, and he shall baptize thee with Christian baptism, and thou shalt become a martyr. And TIMOTHY came, and, having rent the walls of the house, entered her presence, and taught her all the commandments of the Gospel. Then he brought water, and prayed over her, and baptized her in the Name of the Father and the Son and the Holy Spirit; and he departed from her. And having risen up Saint IRENE smashed all the idols of her father. After seven days her father and her mother came unto her and talked to her as before, and Saint IRENE answered and said, "I have been called by the heavenly King, Jesus Christ, and I have been baptized in His Name." When her father heard his daughter's words he was wroth, and he took her down from her upper room and dragged her away, and her mother followed her, scattering ashes upon her head as she went. And he commanded his servants to bring four horses that were bound in chains, and to tie her to them by the hair of her head. And one of the horses shied because one of the chains cut him, and he cut off the right hand of the emperor, [fol. 143*b* 1] who fell down and died. And IRENE having risen up and prayed, lifted up the dead, and she made his hand to be as it had been formerly. And when the people saw this they and her father believed on the Lord Jesus Christ, and three thousand souls were baptized by her hands. When the Emperor DECIUS heard of her he came into

that city and seized Saint IRENE, and he commanded the soldiers to hang her up by her hair, and they did so. Then he commanded them to cast her into a deep pit filled with serpents and scorpions; and by the power of God they all died. And he also commanded them to saw her in halves with a saw, but the saw broke and the wicked emperor died. And when the son of the emperor heard this he attacked the city, and he seized Saint IRENE, and he commanded the soldiers to drive sharp nails through her hands and her feet, and to heap up a great quantity of sand on her back, and to tie her to the tails of four horses, in order to destroy her body; but they were unable to vanquish her with all these tortures. As for that wicked man, the angel of God killed him with a spear of fire. And Saint IRENE healed the sick, and even raised the dead. And a fourth emperor who heard about her, had her brought into his presence, and he pressed her to offer to the gods; and when she refused to do so he commanded them to cast her into the fire, and she came out of the fire and cursed the emperor. And when he saw the miracle he himself believed on Christ. And the King of Persia came to the city, and he seized Saint IRENE, and drove his spear into her with his own hands, and she died; and the angel of God came and raised her up, and she came into the city preaching in the Name of Christ. And after a few days [fol. 143*b* 2] she was caught up into the Garden of Delight. Salutation to IRENE.

And on this day also died GREGORY the theologian.

And on this day also died Abbâ 'AKRĔSṬĔRÔS (CHRISTOPHER) the fighter. This saint lived in the desert of the JORDAN, and one of the monks bowed before him and entreated him, saying, "O my father 'AKRĔSṬĔRÔS (CHRISTOPHER), do me an act of grace, and describe to me all thy manner of life and work so that I may profit thereby." And the old man said unto him, "O my son, when I became a monk I was a young man, and I used to go by night to the sanctuary (or, church) of Saint THEODOSIUS to pray there. In it were eighteen steps, and on each step I used to make one hundred prostrations

until they blew the horn. Then straightway I would go into the church, and finish my Rule with the brethren, and I continued to do this for ten years. One day after I had finished my usual prayers, my mind was carried away captive, and I saw two men in white raiment trimming the lamps; one half of them they left lighted and the other half they extinguished. And I said unto them, 'What is this thing?' And these fathers said unto me, [fol. 143*b* 3] 'The lamp of the man who loveth his brother burneth.' And I said unto them, 'Of which kind is my lamp?' And they said unto me, 'Thou lovest thy brethren, and we keep thy lamp alight.'" Then 'AKRĔSṬĔRÔS (CHRISTOPHER) went into the monastery of SÎNÂ by himself, and he dwelt there for fifty years, the whole time fighting the spiritual fight. And a voice came unto him, saying, "Return to thy monastery so that thou mayest be with thy fathers"; then he returned to his monastery, and died in peace.

And on this day also are commemorated the righteous who fled.

Salutation to 'AKRĔSṬĔRÔS (CHRISTOPHER).

Salutation to the many thousands of souls who looking on at IRENE believed on the Lord Jesus Christ. [The Bodleian MS. gives the number as 130,030.]

Here endeth that which is to be read during the month of Ṭĕr in the peace of God, to Whom be glory for ever and ever. Amen.

## THE SIXTH MONTH—YAKÂTÎT

(FEB. 6–MARCH 6)

[fol. 144*a* 1] The first day of the blessed month Yakâtît containeth eleven hours, and then this period increaseth.

### I. YAKÂTÎT

#### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the General Council of One Hundred and Fifty holy fathers and bishops, who assembled in the city of Constantinia, in the day of the Emperor THEODOSIUS the Great. The assembling of them took place because of MACEDONIUS, Archbishop of the city of Constantinople, and his denial [of the existence] of the Holy Spirit, for he said in the wickedness of his heart, "The Holy Spirit is a created thing, like all other created things." And another reason for the assembling of the Council was BASILIUS, Bishop of the city of BĔNYÂ, who said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being"; and another reason was APOLLINARIUS, the infidel, who said, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and His Godhead was to Him instead of soul and heart (understanding)." And these three having made this shameful denial, the fathers gathered together to the emperor, and asked him to convene a Council to consider the denial of these three infidels, and he assented to their words. And straightway he sent a letter to DAMÂLÎS, Archbishop of the city of Rômê, and to MELITON, Archbishop of the city of Antioch, and to CYRIL, Bishop of the city of Jerusalem, and he commanded them to bring with them the bishops who were associated with them in their countries. And these fathers, namely One Hundred and Fifty bishops, came and their assembly took place in

the city of Constantinia. Now the Archbishop of the city of Rômê did not come, but [fol. 144*a* 2] certain learned men came in his stead, and they brought with them a letter written with his own hand. The head and chief of this Council was TIMOTHY, Archbishop of the city of Alexandria, and he called MACEDONIUS, and commanded him to expound his unclean Faith. And that infidel said, "The Holy Spirit is a created thing, like all other created things." And TIMOTHY answered him and said, "With us the Holy Spirit is the Spirit of God, and is uncreate, and we do not consider the life of God to be a created thing; he who saith this hath no life in him. And thou sayest that He is create. Now, it is better for thee to turn from this shameful denial, before thou art punished in GAHÂNNUM and everlasting fire." But MACEDONIUS would neither hearken nor repent, and TIMOTHY anathematized him and excommunicated him, and he cut him off from his office, and drove him forth. Then TIMOTHY said unto BASILIUS, "Declare thy opinion, O evil and unclean man!" And he said, "The Father, and the Son, and the Holy Spirit are One Person, and One Being." And Abbâ TIMOTHY answered and said unto him, "If it be that the Three Holy Ones are One Being, as thou sayest in thy madness, behold the mention of the Three is destroyed, and thy Christian baptism is destroyed, for thou wast baptized in the Name of the Father and the Son and the Holy Spirit, and thou hast denied the Holy Three, as thou sayest in thy madness. Did the Holy Three become incarnate, and suffer and die? Are the words which are in the Holy Gospel to have no effect which say, The Son stood in the Jordan, and the Spirit descended upon Him overshadowing Him, and the Father cried out from heaven, saying, This is My Son, Whom I love, hear ye Him? It is best for thee to repent of thy [fol. 144*a* 3] evil denial. ARIUS denieth the Son, and MACEDONIUS denieth the Holy Spirit, and thou art a partner with them, for thou deniest both the Son and the Holy Spirit." But SABELIUS (*sic*) would not repent, neither would he hearken unto him, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], and drove him forth. Then TIMOTHY said unto APOLLINARIUS, "Expound thy evil and

shameful opinion." And he said in his madness, "The only flesh which the Son took was the flesh which appertaineth absolutely to the animal, and which is without a rational and understanding soul, and [His Godhead] was to Him in the place of a heart and soul [understanding]." And TIMOTHY answered and said unto him, "God the Word took flesh of our nature, and He became one with us, so that He might deliver us; and if it be that the only flesh He took was that which appertaineth absolutely to the animal, and is without a rational and understanding soul, then it followeth that He cannot save the children of men, but only animals, according to what thou sayest in thy madness. For the children of men shall not rise up in the day of the resurrection, except as rational and understanding souls, and with them shall rise their bodies, according to their deeds, whether it be for punishment, or whether it be for joy. And, according to thy madness, shall the operation of His wisdom, and His Incarnation, be destroyed? And how did He say concerning Himself, that He was not one with a rational and understanding soul? It is better for thee to repent of this evil counsel, and this polluted infidelity." But APOLLINARIUS would not turn, and he would not hearken, and TIMOTHY anathematized him and excommunicated him, and cut him off [from his office], with these three (*sic*) others. And he excommunicated these three infidels by the mouths of all the One Hundred and Fifty holy bishops [fol. 144*b* 1] of the Council, and he excommunicated those who followed them, and those who believed their words. And then they added to the prayer of the Faith the words, "We believe in the Holy Spirit," on to the end. Now the Three Hundred and Eighteen fathers had drawn up [the prayer of the Faith] without [these words], as far as the place where it saith, "And there is no end to His kingdom." And at the place where they made the prayer of the Faith to end, these One Hundred and Fifty fathers added the words "And there is no end to His kingdom." Then they drew up at this General Council a Canon, and subscribed it with their hands, and to this day all Christian peoples observe their Law. Now the assembling of these One Hundred and Fifty fathers and bishops took place in the five thousand eight hundred and

eighty-second year since the creation of the world. Salutation to the General Council of Constantinia.

And on this day also is celebrated the festival of the consecration of the church which was built in the name of Saint PETER, the archbishop, who excommunicated ARIUS. Now he became a martyr in the city of Alexandria, at the end of the reign of DIOCLETIAN, the infidel. When CONSTANTINE began to reign he destroyed the houses of idols, and built churches, and the believers built a church to the west of the city of Alexandria in the name of Saint PETER; and it was consecrated as it were this day; and many signs and miracles took place therein. And the church existed until the Muslims ruled in the land of Egypt. After they had ruled for many days, the church of the west [of the city] became well known, and then [fol. 144*b* 2] it was pulled down and laid in ruins; but the church of the blessed PETER, which is in the heavens, is strong, and no injury shall ever come upon it. Salutation to the consecration of thy church, O PETER.

And on this day also are commemorated the deaths of 'ASKENÂFER and his wife.

## II. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died Saint Abbâ LONGINUS, abbot of the monastery of ZĔGÂG, which is outside the city of Alexandria. This saint was a man of Cilicia where he became a monk, and his teacher, who loved Christ, was a righteous monk, who fled from the approbation of men. At that time the abbot of their monastery died, and [the monks] wanted to appoint as abbot the old man Abbâ LUCIANUS, his teacher. And Abbâ LUCIANUS took his disciple LONGINUS, and they went forth from Cilicia, and came to a city of Syria, and they took up their abode in [fol. 144*b* 3] a church. And our Lord Christ did not wish that

their righteousness should be hidden, for a city which is set upon a hill shall not be hidden; and God wrought many signs and wonders by their hands, and they received praise and honour from men. And Saint LONGINUS went forth from his teacher, by his advice, and came to the country of Egypt, and when he arrived at the monastery of ZĔGÂG, the monks welcomed him with joy, and he dwelt in that monastery until its abbot died. When the monks knew of the spiritual fight of the saint, and his good qualities, and virtues, and righteousness, they appointed him abbot of the monastery of ZĔGÂG. A few days later his teacher, the monk Abbâ LUCIANUS, arrived. And they used to make roofs of boats (awnings?), and they lived on the work of their hands; and they dwelt together, single-heartedly, for many days, and God performed many signs and miracles by their hands. And then Abbâ LUCIANUS died. Now the assembling of the Council of Chalcedon took place in the days of MARCIANUS, the infidel, and he sent messengers into all the countries with the Book of the unclean Faith which attributed to Christ two Natures. And three of his envoys having come to the monastery of ZĔGÂG, and given a copy of that Book to Abbâ LONGINUS, they said unto him, "The Emperor MARCIANUS hath commanded that ye shall believe what is written in this Book." And Saint LONGINUS said, "I can do nothing without the advice of the holy fathers; come with me that we may take counsel [with them]." And he brought the messengers of the emperor into the cave wherein were the bodies of the holy old men, and he laid that Book upon them, [fol. 145*a* 1] and he said unto them, "O my fathers, say ye not that ye have lain down in death, and are at peace. Behold, they have brought this Book wherein is written the unclean Faith, which assigneth to Christ two Natures. Do ye command me to subscribe thereto, and to believe its words, or not? If ye do not tell me what I shall do, as God liveth, I will cast out your bones from this place." And a voice came forth from their bodies, and all the men heard it, saying, "Forsake thou not the True Faith of our fathers the Apostles, and of our fathers the Three Hundred and Eighteen; and follow not the unclean Book, and remove it from our bodies." And

when the envoys of the emperor heard these words they marvelled exceedingly, and fear and great trembling fell upon them, and they did not return to the emperor, but they shaved the hair of their heads, and became monks in that monastery; and they lived there for many years and died there. And Saint LONGINUS having finished his good fight, at a ripe old age, and pleased God, died in peace, and received a crown of martyrdom.

And on this day also died Abbâ PAWLÎ (PAUL) who was the greatest of all the desert monks, and the equal of the angels who keep vigil. This saint was a native of the city of Alexandria, and his name was PAWLÎ (PAUL), and he had a brother whose name was PETER, and their father was a rich man. And the multitude of his possessions, of gold, and silver, and costly apparel, was countless. [fol. 145*a* 2] And when their parents died, and the days of their mourning for them were ended, the two brothers began to divide their inheritance from their father; and PAWLÎ'S (PAUL'S) brother PETER took the larger share, and assigned to PAWLÎ (PAUL) the lesser share. And the heart of PAWLÎ (PAUL) was sad about this, and he said unto his brother, "Why dost thou not give me my share of the inheritance of my father?" And PETER answered and said unto him, "Thou art a young man, and will squander thy money, and I will take care of it for thee until thou art grown up." Thereupon PAWLÎ (PAUL) became wroth, and the two brothers quarrelled together, and they went to the governor, so that he might do justice to each. And as they were going along, they met a dead man, and he was ready for the tomb, and men were carrying him on a bier, and many men were following him and making lamentation for him. And straightway Saint PAWLÎ (PAUL) called to one of those who were following the dead man, and said unto him, "Who is this that hath died this day?" And the man said unto him, "He is a very well-known man, my son. He who died this day was a rich man, and he lived delicately, and possessed gold and silver, and behold, he hath left all this, and he goeth naked to the grave, in a sea of sins, by the road on which he shall never return. And now, O

my son, it is meet for us to fight for the salvation of our souls, for we know not when we shall die. But, blessed is the man who hath dominion and money in this world! And let him abandon riches if he would receive great honour in the heavenly Jerusalem, the city of all the saints." When Abbâ PAWLÎ (PAUL) heard these words he cried out in his heart, saying, "What have I to do with the possessions of this fleeting world, which after a few days I must leave, and depart naked?" Then he turned to his brother, and said unto him, "Let us go back together to our [fol. 145*a* 3] house, for from this time onward I will never speak again about money." Then he fled from his brother, and went outside the city, and he went into a grave and sat down inside it, and for three days and three nights he prayed and entreated God to guide him into the [right] way. And his brother passed many days in going round about through all the villages seeking for him, but he found him not; and he sorrowed for him with a very great sorrow. And whilst Saint PAWLÎ (PAUL) was sitting in that tomb for three days, he did not remember food and drink, and fear and terror did not assail him, for the might of God overshadowed him. And on the fourth day God sent His angel to him, and he caught him up from the grave, and carried him into the Inner Desert, towards the east, and he set him down in that place by the side of a well of water; and then the angel embraced him, and went up into [heaven]. And Saint Abbâ PAWLÎ (PAUL) found a cave wherein wild beasts lived, and he entered therein. And he made himself garments of palm fibre, and put them on, and he prayed, saying, "O my Lord Jesus Christ, Son of the Living God, keep me, and deliver me from the hand of the Enemy, who is merciless. And let Thy mercy come upon me, and strengthen Thou me, so that I may finish my fight, through Thy good pleasure, O King of all the generations of men, for to Thee belong power and glory for ever." And he lived in that cave for eighty years, and he never saw a man. And his apparel was [made of] cloth made of palm fibre. And God used to send unto him daily at eventide, a raven, which had with him half a loaf of bread, and he would give it to PAWLÎ (PAUL). And when God wished to make manifest the holiness and

righteousness of PAWLÎ (PAUL), [fol. 145*b* 1] He sent an angel to the great father Abbâ ANTHONY, who thought in his heart that he was the first who dwelt in the desert. And the angel came to Abbâ ANTHONY and said unto him, "In the Inner Desert, distant from thee two days' journey, there is a man for whose feet the men of the world are not meet to be a footstool. Through his prayer the world is kept in a right course, and the earth giveth its fruit. Through him the dew falleth on the earth, and the sun riseth upon all the sinners of the earth, and because of his goodness God beareth all the creation of the children of men." And when Abbâ ANTHONY heard these words he rose up, and went into the Inner Desert, believing that God was with him, and that He would make straight his road. And he found the footprints of a man, and the footprints of many wild beasts, and sheep, and cattle, about the footprints of the man, [and he followed them] till he arrived at his cave; and he heard the holy man singing in his cave. And Abbâ ANTHONY took up a stone, and knocked at the door of the cave therewith. And when Saint PAWLÎ (PAUL) heard him knocking, he thought that it was some work of Satan, and he took up a large stone, and set it against the end of the bolt which fastened the door of his cave. When ANTHONY heard [this] he cried out, and said, "I have sought and it was given unto me to find, I have asked and I have received, I have knocked and it hath been opened to me." And straightway Abbâ PAWLÎ (PAUL) opened the door to him, and brought him in, and each embraced the other with a spiritual embrace, and they prayed together and sat down. And ANTHONY said unto him, "What is thy name, O my father?" And the blessed old man Abbâ PAWLÎ (PAUL) answered, and said unto him, "If thou dost not know my name, why hast thou [fol. 145*b* 2] journeyed [to] this place?" And at that moment God opened the heart of ANTHONY, and he said unto him, "Blessed am I that I was held worthy to see the second PAWLÎ (PAUL)." And whilst they were talking together about the greatness of God, behold a raven came at eventide, and dropped down to the saint a whole bread cake. And Abbâ PAWLÎ (PAUL) said unto Abbâ ANTHONY, "Now do I know that thou art a man of God. Behold, I have been living in this

desert until to-day eighty years, and each day God hath sent unto me half a bread-cake, and behold to-day He hath sent thy food." And after this they rose up together, and prayed until the star in the west appeared, when they sat down and ate. And after they had eaten they rose up and prayed and glorified God until the dawn broke. And when they saw the light of the dawn and that the sun had risen, they embraced each other. And ANTHONY said unto PAWLÎ (PAUL), "O my father, where hast thou received the Holy Mysteries during all the days wherein thou hast been living in this desert?" And Saint Abbâ PAWLÎ (PAUL) answered and said unto him, "God sent to me His angel, and he administered to me the Holy Mysteries each day preceding the Sabbath, and on the First Day of the week, and then he went up to heaven; and he worketh for me each day." And ANTHONY said unto him, "I want thee to inform me about the garb of the monks—will it increase on earth, or not?" And the blessed man smiled, and uttered a cry of grief. And ANTHONY said unto him, "When I see thee smiling, I smile also, and rejoice thereat; but when thou utterest a cry of grief I feel sad." And Saint PAWLÎ (PAUL) answered and said unto him, "These mountains and deserts [fol. 145*b* 3] shall become like the habitations of doves, and God shall gather together into them His chosen ones from among all the monks; and this name of 'chosen one' shall change, and their name shall be 'monks.' And they shall rejoice many days, and God shall remove them before [the coming of] wrath. After them there shall rise up a generation of men who will neither hear nor submit to their teachers, and who will not keep vigil at night for their soul's sake. Then shall God be wroth with the mountains and deserts, and He will despoil them of the wicked folk who have neither heart nor Law; and the mountains and the deserts shall be waste for many days. But the memorial of the saints shall not perish. And God shall pour compassion into the hearts of other men, and they shall go to the mountains and deserts, and dwell in them, [and they shall be inhabited] a second time. And Satan shall go into the mountains (or, monasteries), and cause war in their midst, and they shall cast aside the garb of the monk, and shall go

down into the world, for they shall not find the strength of the love of God, and they shall not endure therein; for it is written, 'By patience ye shall make yourselves to possess your souls' (Isaiah xxx, 15)." And ANTHONY said unto him, "Blessed be the day, O my father, wherein I was held worthy to see thy face, O blessed Abbâ PAWLÎ (PAUL)." And Saint Abbâ PAWLÎ (PAUL) said unto him, "Rise up now and depart to thy habitation, and bring with thee the garment which CONSTANTINE gave unto ATHANASIUS, the archbishop, and which Abbâ ATHANASIUS put upon thee, so that thou mayest bury my body therein." And ANTHONY [fol. 146*a* 1] marvelled at his words and his mention of the garment of the archbishop, and he believed all the prophecies which he had prophesied to him. And Saint Abbâ PAWLÎ (PAUL) said unto him, "Make haste, and stand not, for the time of my going forth is nigh, as unto all men." When ANTHONY heard this he was greatly frightened, and he wept; and he went out from him, and journeyed for two days and two nights, until he came to his abode. And he took the garment and went back, and as he was on the road he saw Abbâ BÛLÂ (PAWLÎ) (PAUL) and the company of the angels singing praises in the air, and they said, "Glory be to God." And they said also, "Peace be unto thee, O thou chosen one of God, our Lord Jesus Christ, thou blessed father, Abbâ PÂWLÎ (*sic*) (PAUL), thou man of God; the angels rejoice with thee, for thou shalt rejoice in the kingdom of the heavens. Darkness hath left thee and they shall take thee to the country of light; sorrow hath left thee, and they shall take thee to the joy which is for ever. Blessed art thou in thy generation, O thou PÂWLÎ (PAUL), the desert monk, thou man of God, thou PÂWLÎ (PAUL), the desert monk." And when they had said these words of praise they disappeared. And the blessed ANTHONY said, "This is the soul of my father Abbâ PÂWLÎ (PAUL) which they are taking up to heaven." Then ANTHONY entered the cave, and he found Saint Abbâ PÂWLÎ (PAUL) kneeling on his knees with his face [to the ground], and his hands were spread out like a cross. And he took him up and he seemed to be alive, and he covered him over, and wept over him, saying, "Remember me, O my father, in the habitations of heaven wherein

thou wilt dwell." Then [fol. 146*a* 2] Saint ANTHONY took him, and wrapped his body up in that garment, and he took the Book and fulfilled over him the Canon of the Law of the Church, and he prayed over him three times, and read over him the Four Gospels. And he took up his garment made of the hair of a mule, and he wondered what he should do with it, for he had no digging tool with him. And straightway there came unto him two lions, and they bowed low before the body of Saint PÂWLÎ (PAUL), and they saluted him. And Abbâ ANTHONY was dismayed and was afraid when he saw the lions, and the lions bent their heads to ANTHONY, as if they were asking him a question, and they licked his feet as if they had known him before, and they made signs to him as if they would say unto him, "Where shall we dig a grave for him?" And Abbâ ANTHONY understood their signs, and he measured out for them a space as long as the body of PÂWLÎ (PAUL), and he shewed them how deep the pit was to be, and the two lions dug, one towards the head and the other towards the feet, for a space of four cubits. And ANTHONY made a sign to them and said unto them, "This is enough for you"; and the lions came up out of the grave, and they crouched before Abbâ ANTHONY as if they would say, "Forgive us, and remember us, and bless us." And he blessed them, and they went away from him, and Saint ANTHONY wrapped up the body of Saint Abbâ PÂWLÎ (PAUL) and buried him. And after this he took the head-cloth, and the pallet, of Abbâ PÂWLÎ (PAUL), and his garment made of mule's hair, like a son who inheriteth the possessions of his father. And he set a mark on the place where his grave was, and he journeyed on foot and departed from the east until he arrived at the city of Alexandria, facing the west. And he went into the presence of Abbâ ATHANASIUS the archbishop, and he told him what had happened to Saint Abbâ PÂWLÎ (PAUL). And when the archbishop heard the story [fol. 146*a* 3] of the saint he rejoiced and took the garment of the blessed Abbâ PÂWLÎ (PAUL), and laid it up by him; and he wore it three times a year, namely on the festival of the Epiphany, on the festival of the Resurrection of the Redeemer, and on the festival of the Great Ascension. And the archbishop sent priests, and

deacons, and men, with Abbâ ANTHONY, and carts with them to fetch the body of Saint Abbâ PÂWLÎ (PAUL). And they went round about in the mountains for many days without finding the grave of the saint, for it was hidden from them [by the sand]. And Saint Abbâ PÂWLÎ (PAUL) appeared unto the Archbishop Abbâ ATHANASIUS, and said unto him, "Send a messenger to bring back the men, and let them not labour [in vain], for God doth not wish any man to see me until the appearance of the Lord Christ"; and the archbishop sent a messenger and brought back the men. And one day God willed to make manifest the glory of the Abbâ PÂWLÎ'S (PAUL'S) cloak of mule's hair. And at that time a certain young man of the city of Alexandria, who was a Christian, died. "Now believe me, O Christian folk, I, your father ATHANASIUS, took this garment of mule's hair which belonged to the blessed Abbâ PÂWLÎ (PAUL), and laid it upon the dead man, and he rose up straightway. I, ATHANASIUS, who have been appointed chief in the Church, saw this with my own eyes. And I, ISIDORE the bishop, was a witness of this thing. And I, ANTHONY, who was first appointed a priest by the hand of Abbâ ATHANASIUS, am a witness of this thing, and I have subscribed this statement." And two [fol. 146*b* 1] or three other men testified that this was true. And the story of this miracle was noised about throughout all the countries of Egypt, and in the city of Alexandria, and all men marvelled, and glorified God, Who worketh miracles by His saints. Salutation to Abbâ PÂWLÎ (PAUL).

And on this day THOMAS made manifest a miracle when he went forth to preach where our Lord commanded him to go. And when he drew nigh thereto, and had come within two stadia of the city, he turned aside from the road and saw by chance a dead young man, and his appearance was very goodly. And the apostle said, "My Lord, was it that I might experience this trial that Thou didst bring me hither? But Thy Will be done." And having said this he prayed much for the dead man, and straightway there came forth from the side of a stone a great serpent which lashed the ground with its tail, and cried out with a loud voice, saying, "What have I to do with thee, O

apostle of Christ, thou hast come to annul my work?" And the apostle said unto him, "Yea, speak." And the serpent said, "There was a beautiful woman [who came] from the vineyard, and I saw her and loved her. Then I found this young man kissing her, and consorting with her on the day of the Sabbath; but it is unnecessary for me to describe before thee all the wickedness which he committed. I knew that he was an associate of Christ, and therefore I killed him." And the Satan who ruled over the serpent told the apostle all the evil which he used to do to the children of men. Then the apostle anathematized him in the Name of Jesus Christ, and commanded him to withdraw the poison from the [dead] man. [fol. 146*b* 2] And straightway the serpent blew himself out, and burst asunder and died, and the young man leaped up and embraced the feet of the apostle and recovered. And in this place the apostle made the people to believe, and he built them a church. Then the apostle went into the city with the young man whom he had raised from the dead, and as they were standing and talking to the people of that place, a young ass came and stood before him, and he opened his mouth and said, "O associate of Christ, and apostle of the Most High, who knoweth the things which are hidden, thou companion of the Son of God, come return thou to Him that sent thee, God. Get up, and mount upon my back, and rest until thou enterest the city." And when the apostle heard him he marvelled exceedingly, and he praised God, and said unto the ass, "To what race dost thou belong that thou speaketh such deep mysteries?" And the ass said unto him, "I am a descendant of the offspring of the ass which was in the service of Balaam, and the ass whereon thy Lord and Teacher rode was descended from him, and was my father. Now as for me, I have been sent to give thee rest and for thee to mount upon"; and the apostle refused to mount upon him. And when the ass had made many entreaties to him, the apostle mounted upon him, and he came to the gates of the city with many people following him; and he alighted from the ass, and said unto him, "Depart, and take heed whither thou departest," and straightway the ass fell down and died. [fol. 146*b* 3] And those who saw this were dismayed, and they

said unto the apostle, "Make him to live and raise him up." And the apostle said unto them, "I could raise him up by the power of my God, but it is better for him so"; and he commanded them to dig a hole in the ground, and to bury him, and then he gave them the salutation of peace and departed from them. Salutation to THOMAS.

## III. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and ascetic, the blessed JACOB, the monk. He rejected the world in his youth, and went and lived in a cave for fifteen years, and he fought the fight, with long fasting, and prayer, and vigil by night, and prostrations without ceasing; and he never went out from his cell, or entered a city, for a period of fifteen years, and he never looked upon the face of a woman. And certain evil men who were among the followers of Diabolus made a plan against him, and they caused a certain harlot to go to the saint, and she went into his cell to him, and she made lewd gestures before him, and invited him to work sin with her. [fol. 147*a* 1] And the saint warned her about the fire of GAHÂNNUM, and the punishment which is for ever, and through him she repented, and fought the spiritual fight and pleased God. And after this Satan made a plot against him, and he entered into the heart of a daughter of a certain nobleman of the city, and he cast her down on the ground, and rolled her over, and Satan put into the heart of her father [the idea] that no one could heal her except JACOB the monk in the cell. And her father took her, and brought her to the saint, and he asked him to heal her by his prayers; and the saint prayed over her, and she was healed straightway, but her father was afraid to take her away at once, saying that the Satan might come back to her. And the father left her with the saint, and her brother who was a little boy with her, and departed. Then Satan took up war against the saint by night and by day, and at length he made him to fall into sin with her. And having fallen into sin with her he became afraid lest the

sin should be made manifest, and that the people would kill him because of it, and he killed the woman and her brother. Thereupon Satan cast despair in his heart, and he went forth from his cell to go into the world. And He Who desireth not the death of a sinner had compassion upon him, and He sent a righteous monk unto him, and the holy man found him on the road as he was journeying along, and he welcomed him and embraced him. When he saw that JACOB was sad and sorry, he asked him, saying, "What hath happened to thee? What maketh thee sad?" And JACOB told him everything which had happened, how he had fallen through that maiden, and how he had killed her and her brother. And that righteous monk said unto him, "Fear not, be strong, and cut not off hope, for God is compassionate and merciful"; and then [fol. 147*a* 2] he laid upon him fasting, and prayer, and prostrations. And JACOB went back and entered his cell, and shut himself in, and he endured great toil and tribulation; and he fasted frequently and prayed, and kept vigil and made many prostrations. And he always ate grass, and the herbs of the earth, and he sorrowed in his heart, and was sad, and said, "Will God accept me and forgive me my sin?" And he continued to fight, and repented deeply for forty years. And God willed to reveal to him that He had accepted his repentance, and He brought a great famine upon the city that year, and said unto the Bishop of that city, "The famine will only pass away through the prayer of JACOB, the monk who is in a pit." And the bishop rose up straightway, and took with him the priests and people of the city, and they came to Saint JACOB, and asked him to pray on their behalf, that God would have mercy upon them and bring down rain. And he refused, saying, "I am a sinner and a wrongdoer, and I have provoked God to wrath with my sins"; and the bishop told him what God had said concerning him. And straightway he submitted to the bishop, and he went out with the people and he prayed, and wept, saying, "They think that JACOB is a man," and his prayer was with tears. And he said unto God, "How can I shew my unclean face before Thy holiness, O God? How can I lift up my face which is blackened with much sin to the heaven of Thy holiness?"

And he prayed a long time, and before he finished his prayer much rain fell, and he knew that God [fol. 147*a* 3] had accepted his prayer and his repentance, and had forgiven him his sin. And after this he doubled his fastings, and his prayers, and vigils, and prostrations, and he admonished himself, saying, "Fight and take care that thou dost not fall a second time." And he ended his days at a good old age, and he pleased God and died in peace. Salutation to JACOB.

And on this day also took place the translation of the body of Abbâ EPHRAIM, the Syrian. Salutation to the translation of thy body, O EPHRAIM.

And on this day also took place the death of Abbâ 'EBĔLÔ (APOLLO ?), the chief of the anchorites, through whose virtues flourished the fruit of the Faith. When ATHANASIUS, Archbishop of Alexandria, returned, BASIL, Bishop of Caesarea, came to him, and the two of them passed the night in the church of 'ABÛḲÎR. And as they were talking together about the saints who were in the religious houses of Egypt, the father archbishop said, "Abbâ PACHOMIUS [is the greatest saint]," and BASIL said, "Abbâ ANTHONY, and Abbâ AMÔNÎ [are the greatest saints]." And whilst they were talking thus, and wishing to know rightly [who was the greatest saint], Abbâ ATHANASIUS saw a vision on the fifth day of Yakâtît, at midnight, of a great tree, [the roots of] which reached as far as the river, and the branches of which reached to heaven; and many men sheltered themselves under the branches thereof; and in the midst thereof was a Tâbôt (*i.e.* altar). And whilst he was rendered silent by the vision, MICHAEL came down from heaven, and said unto him, "Tell this vision to BASIL." [fol. 147*b* 1] And BASIL saw even as ATHANASIUS saw, the tree and the altar and the angels. And MICHAEL interpreted the matter to them, saying, "The tree which ye saw is the monastery of Abbâ 'EBĔLÔ (APOLLO ?), which is built on the border of Egypt, and the branches thereof are the monks. And the altar is the church which the angels visit, and it is the similitude of PETER because it destroyeth [evil] spirits. And a

certain prefect of the city of Alexandria heard the story of Abbâ 'EBĔLÔ (APOLLO ?), and he entreated the archbishop to send him to him so that he might receive a blessing from him. And the father archbishop sent him with seven monks, that is to say, ISIDORE, and JOHN the Less, and Abbâ BĔSÔY, and Abbâ AMÔNÎ, and VICTOR, and AGRINICUS, and Abbâ KALNÂS. And Abbâ 'EBĔLÔ (APOLLO ?) rose up and went, and met them with joy, and the prefect who had come with the brethren, who was one-eyed, embraced Abbâ 'EBĔLÔ (APOLLO ?), and shewed [him] his eye, and cried out, saying, "O bright star in the world!" Then the prefect said unto Abbâ 'EBĔLÔ (APOLLO ?), "My wife laboureth with leprosy; she is under thy garb (*i.e.* she is a nun), and may the grace which hath found me find her." And Abbâ 'EBĔLÔ (APOLLO ?) said unto her, "Healing shall be to her!" and she found health. One day Abbâ 'EBĔLÔ (APOLLO ?) stood up among the monks, and said unto them, "Let each one of you be certain that our Redeemer will come with His disciples to make us to know where the site of the church is to be." And when it became daylight [on the morrow], Jesus Christ came, and His disciples and His angels were with Him, and He shewed them where to lay the foundations of the building of the church. And Abbâ 'EBĔLÔ (APOLLO ?) exhorted his sons to be perfect in every good work, and to dwell in love; and whilst he was exhorting them his face changed, and his whole body burned, and [fol. 147*b* 2] light beamed forth from his face, as from that of an angel of God. And when his sons were afraid he said unto them, "Fear ye not, I am saying farewell unto you." And having said this his soul was caught up, and a beautiful perfume spread itself about, and straightway his eyes were opened, and he said, "O my Lord Jesus Christ, help me, and receive my soul to Thee"; and having said this he delivered up his soul into the hand of God.

And on this day also died ZÊNÔN (or ZÊNÛN), the worker of wonders. This saint having gone into the sanctuary (*i.e.* the temple) of Jerusalem to pray, came out and went to ÎMÂHÛS (EMMAUS ?), to a holy old man, and after they had saluted each other they sat down and began to tell stories of the great deeds

of God until the sixth (?) hour. And there was in that city a certain believer, who used to visit the old man [and take him] bread and water. One day when he was carrying his food to him, one told him that his son was dead, and he took him and wrapped him up in cloth and laid him in a coffer, on the top of which he placed the old man's food; and his wife followed him. When he came to the old man he found Abbâ ZÊNÔN with him, and he set the coffer before them, and asked them to pray. And they talked together, and one said, "Do thou pray," and the other said, "Do thou pray"; and the old man made Abbâ ZÊNÔN to pray. And he began his prayer thus: "O Lord, Sustainer of the Universe, compassionate and merciful, these are the things which Thy servants the poor offer unto Thee as their first-fruits." And with the end of these words the dead child rose up, and wept in the coffer. Then the father of the child cast himself down at the feet of Abbâ ZÊNÛN, and he said unto him, "Forgive [fol. 147*b* 3] me, O my father, for speaking unto thee, but this my son, who was dead, hath risen up through thy prayer." And Abbâ ZÊNÛN feared the adulation of men, and he said unto him, "O my son, reveal this thing to no man whatsoever until I die." And he fled from that place without eating, and returned to his own habitation, and after fighting many spiritual fights he died. Salutation to ZÊNÛN.

## IV. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy apostle AGABUS became a martyr. The Lord chose this disciple among the Seventy-two [fol. 148*a* 1] disciples whom He chose and sent forth to preach before His Passion. And this man was filled with the Holy Spirit, the Paraclete, for he was with the Twelve Apostles in the upper room of Zion. And God gave him the gift of prophecy, even as it saith concerning him in the Book of the Acts of the Apostles, that he took the girdle of PAUL and bound his own feet therewith, and said, "Thus saith the Holy Spirit: The Jews shall

take the man who is the owner of this girdle, and shall bind him thus in Jerusalem" (Acts xxi, 11); and this prophecy was fulfilled. Then he preached with the Apostles the preaching of the holy, and life-giving Gospel, and he went into many cities preaching, and teaching, and pointing out the way of God; and he converted many Jews and Greeks to the knowledge of our Lord Jesus Christ, and he purified them with life-giving, Christian baptism. And the Jews seized him in Jerusalem, when he was alone, and they beat him severely and made him suffer. Then they put a rope about his neck and dragged him outside the city, and stoned him with stones until he delivered up his soul. And straightway there descended upon him a light which appeared to be like a pillar, and reached from his body to heaven, and all the people were looking upon him. And God opened the heart of a Jewish woman wherein there was no evil, or enmity, or deceit, or jealousy, as [is usual] with the cursed Jews, and she kept the Law of the Tôrâh, and she said, "This is a righteous man, [fol. 148*a* 2] and for this reason light hath descended upon him, and God hath magnified him." And she cried out, saying, "I am a Christian, and I believe in the God of this saint." And her also they stoned with stones, and she died and was buried with the saint in one grave. Salutation to AGABUS.

And on this day died Abbâ ZACHARIAS, whose works were excellent, and whose spiritual fights were very great. When the soul of this man was about to go forth from his body, Abbâ MOSES said unto him, "What dost thou see?" And he said unto him, "It is better for me that I keep silence." And when his soul went forth Abbâ ISIDORE saw the heavens opened, and [the angels] said, "Rejoice, O my son ZACHARIAS, for behold the gates of the kingdom of heaven are opened unto thee"; and thus he died. Salutation to ZACHARIAS.

## V. Yakâtît

[fol. 148*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, Abbâ 'AḲREPÎNÛ ('AKREPÔS), the tenth Archbishop of the city of Alexandria. This father was a God-fearing man, and he was holy and pure; and he was a priest in the city of Alexandria. And when father CLAUDIAN, the archbishop who preceded him, died, the people of the city of Alexandria chose this father and made him archbishop. And having been set over the Church of God on the throne of MARK the evangelist, he followed a good course of life like the Apostles, and he preached and taught the Christian Faith, and the life-giving Law, and he watched the people with his eyes, and shepherded his flock and helped them. He took no trouble to become possessed of one silver *dirham*, or one *dînâr*, and he only ate because he was hungry, and he dressed only to protect his body against cold and heat. And he read the Scriptures frequently to his people, and he taught them, both great and small, and he kept vigil and prayed for them all; and he continued this strife for twelve years and he pleased God and died in peace. Salutation to 'AḲREPÎNÛ ('AKREPÔS), who succeeded CLAUDIAN.

[fol. 148*b* 1] And on this day also died the holy father Abbâ BĔSÔY, who was called "PETER." This holy man came from Upper Egypt, from the city of 'AKMÎM (AKHMÎM). In the days of his early manhood he used to do works of abomination, and to eat and drink luxuriously. When God chose him He brought upon him a severe illness, and he well-nigh died and delivered up his spirit, and He shewed him the places of punishment, and the great deep pits of hell, and he saw men clothed in shining apparel, and in their hands they had the body of a man which they tore into four pieces. And they said unto BĔSÔY, "Thus will they do unto every man who stealeth the possessions of men." When he heard this word he was sorrowful in his heart, and he wept a bitter weeping, and his soul returned to his

body, and he lifted up his eyes to heaven and said, "O my Lord and God, if Thou wilt heal me of this sickness, I will repent of this my sin, and I will worship Thee with all my heart, and from this time forward I will never look at a woman again." And straightway God healed him of his sickness, and he rose up and went to DABRA BANWÂYĔṬ, and the monks counselled him, and they arrayed him in the garb of the monk. And he fought a great fight with fasting, and prayer, and vigils for many years, until his fame was heard of throughout Egypt; and he excelled among many saints, and he composed many Homilies and Admonitions, and Teachings for the monks and for the laity. And he fasted a month at a time, and neither ate bread nor drank water; and continued to fight the fight in this manner for a period of five and thirty years. And he used to stand up all night in prayer. And the works of men were manifest before him, whether righteous or [fol. 148*b* 2] sinners; and after this he became a little sick and he died in peace. Salutation to BĔSÔY who was called PETER.

And on this day died the holy father NÔB, the owner of the fan (?) of gold. Salutation to NÔB with his fan (?) of gold, the driver away of wild beasts.

And on this day also died Abbâ 'ĔBLÔ, who was like unto an angel of God. And behold we have written his history in the section for the twenty-fifth day of the month of Ṭeḳemt. Salutation to Abbâ 'ĔBLÔ.

And on this day also took place the translation of the bodies of the nine and forty (or thirty-two) holy old men and fathers who became martyrs in the desert of SCETE, in the monastery of Abbâ MACARIUS. Salutation to the translation of the holy bones to the cave which was built for them under the care of BENYÂMÎ.

And on this day also died Saint 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê. And behold his history is written in the section for the sixth [fol. 148*b* 3] day of this (*sic*) month. Salutation to 'ABÛLÎDÎS (HIPPOLYTUS ?).

And on this day also the holy father Abbâ 'ĔBĔLÔ, the shepherd, became [a martyr]. This saint was a shepherd of sheep, and he gave himself to Satan in his youth. He used to commit fornication, and steal, and commit murder, and there was no kind of sin which he did not commit, for he committed them all, up to the age of forty years, and performed every kind of work of Satan. One day whilst he was sitting in the desert at mid-day, and wanting to cut the hair of his sheep, Satan cast a thought into his heart, and he said, "Behold, I have sinned from my youth up until now. I have fulfilled everything which Satan commanded me to do. I have left no sin whatsoever in this world uncommitted. There is, however, one sinful deed left me to do, for I want to rip open the belly of a woman who is with child, so that I may see how the child lieth in her womb." And as he was thinking this thought in his heart, behold a woman who was with child, and was very near her time for bringing forth her child, was walking in the desert during the hot period of the day. When he saw her he rose up straightway, and without mercy seized the hair of her head, and threw her on the ground, and took a knife and ripped up her belly, and saw how the child was lying in her womb. [fol. 149*a* 1] And after this the child died, and his mother died in great agony. And when the shepherd saw the great sin which he had committed, he was exceedingly sorry, and he rent his garments forthwith and cast dust upon his head, and he cried out and wept bitterly and said, "Woe is me! for I have committed the great and unforgivable sin." And straightway he left his flocks scattered about, and he took a rod in his hand, and he walked about, weeping bitterly, until he came to the desert of SCETE. And he did not mingle with the aged monks, and he did not tell them what he had done, but he went into the Inner Desert, a very long way from them, a distance of ten stadia. He had no bread with him to eat, and he had no abode wherein to dwell, but he ate with the beasts and he drank with them. And he used to cry out by night and by day unceasingly, saying, "I have sinned, I am a sinner, I have done evil. Forgive me, Thou art God, the good Father, for there is no man without sin; and God is not without mercy." And he continued to

fight in this way for forty years, and his body became dried up and black through the dew of heaven, and the heat of the summer. And when he entered upon the fortieth year of his abode in the desert, he heard a voice, saying, "Be strong and of good courage, for behold thy sin is forgiven thee, and the murder of the woman is forgiven thee; but the murder of the child is not forgiven thee up to this present." And God in His mercy said unto him so that he might not become apathetic, and might not fall into sin a second time. And having heard these words he increased his bitter weeping, and his fighting [fol. 149*a* 2] until that year was ended. And towards the end of the fortieth year, when only three days remained from its end, the angel of God appeared unto a desert monk who lived far from him, in the desert, a distance of twelve stadia, and who had dwelt there in the desert for seventy years without seeing a man. And the angel of God said unto him, "Get thee outside thy desert, and thou shalt find an old man, and when he hath confessed to thee everything which he hath done, comfort him, and say unto him, 'Behold, all thy sin is forgiven thee, and also the murder of the child; thy sin is forgiven thee.'" And the desert monk rose up and departed, and he went to the old man and talked to him, and they embraced each other, and Abbâ 'ĔBĔLÔ wept unceasingly. And the desert monk said unto him, "Tell me what thou hast done, and why thou didst come hither"; and he told him everything which had happened to him, and how he had ripped up the belly of the woman. And the desert monk said unto him, "Fear not, for thy sin is remitted to thee, and the murder of the woman and her son is also remitted to thee." And the desert monk said unto him, "Whence dost thou receive the Offering?" And the shepherd said unto him, "O my holy father, as God liveth, during the whole of the forty years which I have been living in this desert I have seen no man save thyself." And the desert monk said unto him, "O my beloved father, rejoice, for to-morrow the angel of God shall come unto thee, and shall administer the Offering unto thee, at dawn." And when the morning of the day preceding the Sabbath had come there arose the smell of a perfume which was exceedingly sweet, the

like whereof had never been smelt before, and Abbâ 'ĔBĔLÔ said unto the desert monk, "O my father, my soul craveth to depart through fear." And when he had said this, he saw the [fol. 149*a* 3] angel of God standing by him in the form of a monk, and his face was shining very brightly, and he sang a psalm, saying, "I was afflicted and God delivered me. Return, my soul, to thy rest; God hath helped thee. For He hath delivered my soul from death, and mine eyes from tears, and my feet from slipping, as God was well-pleased in the country of the living" (Psalm cxvi, 6 ff.). When Abbâ 'ĔBĔLÔ the shepherd heard this, he fell down upon the ground, and was as one dead through fear. Then the angel, in the form of a monk, put forth his hand, and lifted him up, and the shepherd saw that the angel in the form of a man was strong of heart, and he received the Holy and Divine Mysteries which had come down from heaven from the hand of the shining angel, with great reverence, and with fear and trembling. And the angel of God ascended into heaven. And when Abbâ 'ĔBĔLÔ had received the Offering from the hand of the angel, his body became white like snow, and he and the desert monk rejoiced, and glorified God until the evening. And the shepherd Abbâ 'ĔBĔLÔY (*sic*) did not cease to pray as of old, saying, "I have sinned seventy times seven; I have done evil, forgive me, for Thou art God, and the Good Father; there is no man without sin, and God is not without mercy." And they passed that day, which was the First Day of the week, in glorifying God, and they did so until night, and then an exceeding sweet smell of a fragrant perfume made itself apparent, and it was stronger than before. And the desert monk said unto Abbâ 'ĔBĔLÔ, "O my brother, wash in a [fol. 149*b* 1] little water, for this is the hour wherein thou wilt receive for my sake [the reward of thy] toil. Rejoice, my brother, for thou shalt rest now"; and straightway the angel of God administered unto them the Holy Mysteries; and Abbâ 'ĔBĔLÔ the shepherd died forthwith. And the angels took up his soul and flew up with it into the heights, and the desert monk wept for him, saying, "What shall I do? I am an old man, and I cannot carry thy body, and I have nothing wherewith to dig [a grave for thee]." And

straightway two lions came and crouched by the body of Abbâ 'ĔBĔLÔ, and they made signs with their heads to the desert monk, as much as to say unto him, "What shall we do?" And he made a sign to them, and they dug a grave for him, and they carried Abbâ 'ĔBĔLÔ to it, and buried him as men would have done; and the desert monk blessed them, and they departed in peace. And the desert monk was sorry, and he said, "Father, let me find someone to bury my body!" And a voice came unto him, saying, "I will bury thy body. There are left only three days before thou shalt have peace. Behold, I will send unto thee three men; tell them all the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, so that they may tell it unto others, that those who have fallen into sin must not despair of the mercy of God." And on the following day three men came unto him, and he told them the history of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they marvelled exceedingly, and they wrote down everything and they remained with him until the third day. And then the desert monk prayed and delivered his soul into the hand of God. And the two lions came and dug a grave for him near that of Abbâ 'ĔBĔLÔ, and they buried him as if they had been men, and then departed. And the three men followed them until they brought them to the monastery of Abbâ MACARIUS, of the desert [fol. 149*b* 2] of SCETE; and they told the monks everything which had happened. And the monks marvelled exceedingly and they wrote down the story of the fight of Abbâ 'ĔBĔLÔ, the shepherd, and they used to read it aloud each Sunday; now his death took place on the fifth day of Yakâtît. Salutation to Abbâ 'ĔBĔLÔY (*sic*), whom Satan tripped up. Salutation to Abbâ 'ĔBĔLÔ, the teacher of the Law.

And on this day also took place the deaths of BANWÂ, and BÛLÂ, and 'AMÔNÎ and 'ĔSÏA, the father and mother of Abbâ 'ĔBĔLÔ.

## VI. Yakâtît

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day they raised up the body of the holy and honourable 'ABÛLÎDÎS (HIPPOLYTUS ?), Archbishop of the city of Rômê, the teacher of all the ends of the world. This saint was a nobleman by birth, and a perfect, and learned man, and God chose him to be Archbishop of the city of Rômê, after Abbâ EUCHEIUS (?), in the first year of the archiepiscopate of CLAUDIAN, in the city of [fol. 149*b* 3] Alexandria. And this father used to teach his people and protect them against the opinions of the pagans, and strengthen them in the Faith of God. And the fame of him was heard of by the Emperor CLAUDIUS, the infidel, and he seized Saint 'ABÛLÎDÎS (HIPPOLYTUS ?) and beat him very severely. When he was weary of torturing him, he tied a heavy stone to his feet, and cast him into the Red Sea on the fifth day of Yakâtît. And on the following day, that is to say the sixth day of Yakâtît, as it were to-day, the body of the saint was found floating on the water, and there was a stone on his feet. And one of the believers took it up out of the water, and brought it into the house, and he wrapped it up in wrappings of great price; and this story was noised abroad in all the city of Rômê and the district round about it. And the emperor sought to burn the body in the fire, but the man with whom it was hid did not reveal it. And this saint composed many homilies, some on the True Faith of our Lord Jesus Christ, and some on the Incarnation of the Son of God in the nature of man, and some of them dealt with Doctrine (or Dogma), and some contained Admonitions to do the good pleasure of God. And he drew up eight and thirty Canons on the Law of the Church, and these are to be found in our own churches, and in all the churches of all Christian peoples. Salutation to the bringing up of the body of Abbâ 'ABÛLÎDÎS (HIPPOLYTUS ?) from out of the sea.

[fol. 150*a* 1] And on this day also became martyrs the fol-

lowing saints: 'ABÛḲÎR, and JOHN, and three virgins, and their mother, whose names were THEODORA, which is, being interpreted, "Gift of God," and THEOPHANA, which is, being interpreted, "Faith of God," and THEODOSIA, which is, being interpreted, "Praise of God," and ATHANASIA, which is, being interpreted, "Life which dieth not." And Saint 'ABÛḲÎR was a monk, and he was devoted to God, and was a fighter from his youth up, and JOHN was a soldier in the Imperial Army, and they were men of the city of Alexandria. And then they dwelt in the city of Antioch and, together with their mother and the virgins who were with them, they confessed our Lord Jesus Christ before the Emperor DIOCLETIAN, who asked them whence they came. And they said unto him, "From the city of Alexandria," and he commanded that they should be taken thither. And when they came to the city of Alexandria, and stood up before the governor, and confessed our Lord Jesus Christ, he tortured them severely; and when he was tired of torturing them, he commanded the soldiers to cut off their heads with the sword. And Saint ATHANASIA encouraged her virgin daughters, and she urged them to endure, and she told them that they were to become brides of Christ, the True Emperor, and martyrs for His Name's sake. And Saint 'ABÛḲÎR likewise explained [this] to them, and reminded them of the tribulation which fell upon the apostolic woman THECLA. And the soldiers brought the virgins to the swordsman, one after the other, and their mother, and they became martyrs; and afterwards 'ABÛḲÎR and JOHN became martyrs. [fol. 150*a* 2] Then the emperor commanded the soldiers to cast their bodies to the wild beasts of the desert, and to the fowl of the heavens, but there were certain believers there who took away their bodies secretly, and they swathed them and laid them in coffers until the days of persecution should be ended. And at length a church was built for them, and the believers laid their bodies in it, and very many signs and miracles took place through them.

And on this day also died MARY, the sinner, who anointed our Lord with unguent. This blessed woman was first of all a

sinner, and she acquired all her possessions by fornication, and she used to decorate herself with divers dresses and ornaments in order to lead young men astray. One day she put on her ornamental apparel according to her wont, and she anointed herself, and perfumed her body, and she looked at herself in a mirror and she admired the ruddiness of her cheeks, and the beauty of her eyes for a very long time, that is to say, for an hour, as she was seated. And then a good thought came upon her, and she remembered death, and the fleeting character of the world. And she heard that our Lord Jesus Christ accepted sinners, and that He would pardon her sins, and she took all her money, and bought an alabastron of scented unguent. And she went to Him whilst He was sitting at meat in the house of SIMON, and she prostrated herself at His feet, and she anointed Him with the unguent, and washed Him with her tears and dried Him with the hair of her head. And when our Lord saw the greatness of her love, He remitted her sins to her, and commanded [the disciples] to make mention of her when they preached the Gospel. And from that time she ministered unto Him with the holy women. [fol. 150*a* 3] Salutation to MARY.

## VII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ ALEXANDER, the forty-third Archbishop of the city of Alexandria. This saint was a monk in DABRA BATÂRÔN, which is, being interpreted, "Monastery of the Fathers," and, by the Will of God, he was appointed Archbishop of the city of Alexandria. He was righteous, and pure, and was a learned man, but great tribulation came during the days of his office. For the King of Egypt, who was reigning at that time, appointed his son to rule over the kingdom, and he plundered the monasteries of the monks of the desert of SCETE. Here is an example of his excessive infidelity and wickedness: He went into a monastery to the south of MĔSR (CAIRO), and saw a picture of our Lady MARY;

now it was decorated, and upon it was a dress of beautiful silk. And he said, "What is this?" And the priest said unto him, "This is a picture of our Lady MARY, the mother of Christ." And the king's son abused it, and spat in its face, and said, "If I live I will destroy the Christians and blot them out"; and forthwith he reviled [fol. 150*b* 1] our Lord Christ. When the night came he saw a most terrifying and horrible vision, and in the morning he told his father, saying, "Last night great tribulation and intense pain came upon me from the Satans, and I saw a man sitting upon a great throne, and he was exceedingly horrible, and frightful, and terrifying, and his face shone brighter than the sun, and thousands of thousands [of angels] were going round about him carrying weapons of war, and I and thou were bound behind him. And I asked them [saying], 'What is this?' And they said unto me, 'This is Christ, the King of the Christians, Whom thou didst mock yesterday.' And then one of those who were carrying weapons of war came to me, and pierced my side with his spear, and none took the spear out, and at length I died." When his father heard this he was exceedingly sorry, and straightway the young man fell ill, and his tongue became dumb, and he died that night; and after forty days his father died also, and another king was appointed in his stead. And he afflicted the Christians greatly, and he seized Abbâ ALEXANDER and tortured him until he asked the people for three thousand *dînârs* of gold, and gave them to him. And God blotted out that king quickly, and after him was appointed another king, who was worse than he. And he seized the captain of the troops of this father, and demanded from him three thousand *dînârs* of gold, as before. And this father said unto him, "Some I must beg for from the believers, and some I must borrow"; but he would not accept these words from him. And the saint said unto the king, "Wait until I can ask some other people"; and he waited for him. [fol. 150*b* 2] And this father went up into Upper Egypt to beg. And there was a certain desert monk, who was in charge of a monastery, and he had with him two disciples, and the desert man commanded his disciples to clear out a place in the monastery, and they found there five water-

jars filled with gold; and the disciples stole one jar and hid it, and they brought to the desert monk, their teacher, four water-pots filled with gold, and the desert monk sent them to the archbishop to help him. And when the two disciples of the desert monk [had carried] them to the archbishop, they took the water-pot of gold which they had stolen, and went into the world, and they cast aside their monks' garb, and they acquired with that gold menservants and maidservants, and cattle. And the governor of that city commanded the soldiers to beat them, and the two disciples confessed that they had found five water-pots full of gold; and the governor sent the captain of his soldiers to the king and he reported this matter to him. And the king sent the captain of his troops, and he plundered the house of the archbishop, and carried off all the sacred vessels and furniture of the churches. And then he had this father brought, and he bound him with fetters and put him in prison, and treated him with contumely, and said unto him, "Bring me the four water-pots which were full of gold [and contained] thirty hundred *dînârs*." And the archbishop said unto him, "I have no possessions whatsoever of this fleeting world," but the king would not release him from prison until the archbishop had sent to all the people, and they had brought to him thirty hundred gold *dînârs* and given them to him. And then God blotted out this wicked king, and another king worse than he was appointed in his place, and he compelled all the Christian people to brand (?) on their hands, instead of the honourable Cross, the name of the unclean and lying prophet, [Muḥammad,] that is [fol. 150*b* 3] the mark of the beast, concerning which JOHN the Evangelist and theologian prophesied (Revelation xvi, 2). And that wicked king sent to all the cities, and commanded the people to do this, and he commanded the archbishop to do this. And the archbishop entreated him with many petitions to have mercy upon him, but he refused; and the archbishop asked him to wait for three days. And the archbishop prayed to God fervently, and with many entreaties, not to cast him away from Him, and not to let him come into this unclean affair; and God heard his prayer, and visited him with a slight illness. And the archbishop asked the king to allow him

to go to his house in the city of Alexandria, but he refused him, and he thought that he was making an excuse to avoid the branding of the hand. And after three days the angel of God appeared unto the archbishop, and said unto him, "On the second day (*i.e.* to-morrow) thou shalt die." And the archbishop said unto his disciples, "Prepare a ship for me, for to-morrow God will visit me"; and he died in peace. And they carried his body in a ship, and buried it with the bodies of the fathers, archbishops. In the days of this father the Melchites of the country of Egypt had a holy archbishop whose name was ANASTASIUS, and his people rose up against him, and acted hostilely towards him, because of their love for the believing Jacobites. And he meditated on the matter and betook himself to safety, and he would not associate with his own people in their enmity against the Jacobite believers. And he forsook his people and came to this father ALEXANDER, and he submitted to his authority. And this father honoured him greatly, and [fol. 151*a* 1] asked him to occupy an episcopal throne, and rule over the believers of his flock, and to let him dwell in a monastery like a monk. And Abbâ ANASTASIUS was not pleased with these words, and he said unto him, "If I had wanted the archiepiscopate, behold I am already archbishop, but I want to become thy disciple." And after many entreaties, and much argument which took place between them, ANASTASIUS was pleased to become a bishop; and this father made him bishop over a certain district in Egypt, and he shepherded well the flock over which he was placed. And as for Abbâ ALEXANDER he sat upon the throne of MARK the Evangelist for four and twenty years and a half, and he pleased God and died in peace. Salutation to Abbâ ALEXANDER.

And on this day also died the holy father, Abbâ THEODORE, the forty-fifth Archbishop of the city of Alexandria. This saint was a monk in the monastery of the city of MAREOTIS, now the name of the city was ṬANBÛRÂ, and he was the disciple of a certain righteous and perfect old man, who saw by the Holy Spirit that his disciple THEODORE would be [fol. 151*a* 2] appointed Archbishop of the city of Alexandria, and

he told the people this. And this father was strictly devoted to God, and he fought a great spiritual fight. He was a man of goodly appearance, and he wore sackcloth made of hair next his skin, and over that garments made of iron; and he was perfect in his humility, and in his meekness. By the Will of God, Who chose him, he was made Archbishop of the city of Alexandria, and he protected the flock of Christ with a good protection, and he taught them continually, and read to them the Scriptures daily, and especially on Sundays and on the festivals. And in all his days there was tranquillity and peace, and the Church flourished, and there was no contention. This father sat on the throne of Saint MARK the Evangelist for fourteen years and a half, and he fulfilled the duties of his office, and died in peace. Salutation to Abbâ THEODORE.

Salutation to the desert monk who during a period of seventy years never saw the face of a man, and who comforted Abbâ 'ĔBĔLÔY.

And on this day also took place the deaths of 'ABRÂḴEN, and 'ABÂDÎR, and 'ABÂRIANUS, and NEBDÂLMÂS (or, NEBELDAMAS).

## VIII. YAKÂTÎT

[fol. 151*a* 3] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the coming of our Lord Christ into the sanctuary (*i.e.* the temple). Forty days after His glorious birth JOSEPH, the just man, who was the messenger of this mystery, and Saint MARY, His mother, brought Him, that they might fulfil the Law with which He, to Whom be glory! had commanded the people of Israel, and to offer up offerings as the Law ordered. And this SIMEON, the priest, was a righteous man, and he carried Him upon his shoulders and held Him up in his hands. And when King PTOLEMY, who was called the "Conqueror," was reigning in the five thousand nine hundred

and fourth year of our father ADAM, and the Jewish people were under his dominion, by the Will of God he sent to the city of Jerusalem, and brought [to Alexandria] seventy-[two] learned Jewish Rabbis, and he commanded them to translate the Books of the Law from the Hebrew tongue into the Greek tongue. And this took place by the Will of God so that the Law might depart from the Jews, and come to the Christian people who were to appear after many years. And then the king commanded his officers to separate them into pairs and to put each pair in a separate place; now they were seventy-two [in number], and he lodged them in thirty-six tents. And he set men over them to watch them, and to see that they did not meet each other, or make an agreement about what they [fol. 151*b* 1] were going to write, or change one word of the Law, for it is very well known that the Jews are wicked men. And when this SIMEON, the just man, had translated all the Books of the Law, he came to the Book of ISAIAH the prophet, who saith, "Behold a virgin shall conceive, and shall bear a son, and His name shall be called Emmanuel" (Isaiah vii, 14). And he was afraid to write "a virgin shall conceive," and said, "The king will laugh at him (*i.e.* the prophet), and will not accept his word." And he determined to change the word of the Law as it was written, and instead of writing the word "virgin" he wrote "young girl." And then he had doubts within himself, and he said, "This is impossible—for a virgin to conceive and to bring forth a son"; and whilst he was thinking upon the matter slumber overcame him and he fell asleep. And the angel of God appeared unto him, and said unto him, "O thou who doubtest this thing, thou shalt not taste death until thou hast seen the Christ, Who shall be born of a virgin, and hast carried Him in thy hands." And he lived after this three hundred years, until our Lord Jesus Christ was born, and he brought Him into the sanctuary, as it might be this day. And the eyes of SIMEON were blind, and when he received our Lord Christ into his hands, his eyes were opened, and he saw straightway. And the Holy Spirit spake unto Him, saying, "This is He for Whom thou wast waiting." And SIMEON blessed God, and said, "O Lord dismiss Thy servant in peace, for I have remained bound in the life of this

fleeting world for Thy sake. Behold, I have come and have seen Thee; dismiss me that I may depart into everlasting life. Mine eyes have seen Thy salvation which Thou hast prepared before all Thy people. [fol. 151*b* 2] Thou hast revealed the light to the Gentiles, and glory to Thy people Israel" (Luke ii, 29). And then he said unto His mother MARY, "This thy Son is set for the falling and the rising of many of the children of Israel," that is to say, "For the falling of those who do not believe in Him, and for the rising of those who do believe in Him." And then he made known unto her that suffering and separation would enter her heart at the time of His Passion, and he said, "The spear of separation which shall be in thy heart shall pass through it." And when he had finished what the Law had commanded him, he died in peace. And ḤANNAH the prophetess, the daughter of PENUEL, whom the Holy Gospel mentioneth, also prophesied concerning Him, and she praised God, and told the orthodox among the children of Israel that He was the Saviour Who should deliver them from the works of Satan, and from the fetters of Sheol. Salutation to Thy coming to Jerusalem and Thy reception by SIMEON, and to ḤANNAH. Salutation to SIMEON who embraced our Lord and kissed His hand.

[fol. 151*b* 3] And on this day also died ḤANNAH the prophetess, the daughter of PENUEL. This woman was of the tribe of ASHER, and her days [for bearing] were passed, and she had lived with her husband for seven years, and had been a virgin for four and eighty winters; and she never left the temple, and she fasted and prayed all day and all night. And when they brought the Lord Jesus into the sanctuary forty days after He was born, she stood up before Him, and gave thanks to God, and she spake about Him to all those who waited for the salvation of Jerusalem; and then she died at a good old age. Salutation to ḤANNAH.

And on this day also died the lady 'AMMATA KRĚSTÔS, and her two handmaidens. This holy woman was of the people of the city of Constantinople, and she had a husband, who was in

the Imperial Government, and he died in the days of his early manhood, and left her a widow, when her days were twelve years. And after a few days a certain man, who was one of the emperor's nobles, wanted to take her by force, and she made an excuse to him, saying, "I am sick with a severe sickness, wait for me until I recover." And then she distributed all her money among the [fol. 152*a* 1] poor and needy, and set free her slaves, and taking two of her handmaidens with her, she went forth by night, without knowing [whither to go]. And she went into a rock, which was under a high hill, and dwelt there for twelve years, and each day the birds brought regularly to her various kinds of fruits. And then in the days of the Emperor CONSTANTINE one of the historians saith, "I went towards the East in order that I might bring a certain piece of work to an end, and I arrived at a monastery, and the abbot and the monks received me, and I saluted them, and we sat down. And there were there all kinds of trees full of fruit, and I saw birds carrying off branches with their fruit on them, and they flew away with them quickly, and did not eat thereof; and having seen this I marvelled, and I said unto the monks, 'What is this thing?' And they said unto me, 'They have been doing this for eleven years, and we know not what becometh [of the fruit].' And I said unto them, 'It seemeth to me that the birds carry this fruit to the monks who are in the mountains.' And as I was saying this a raven came, and taking a branch covered with fruit flew away. And I followed it, together with the abbot and the monks, so that we might know what the raven did with the fruit, and when the bird alighted in a ravine it dropped the branch and returned. And when we came to this place we threw a stone, and we heard a voice, saying, 'If ye be Christians do not kill us.' And we said unto them, 'Who are ye?' And they said unto us, 'If ye wish to see our faces throw us down three garments, for we are naked.' And we threw down garments to them, and we went down to them by means of a very narrow mountain path, and when we came there three women received us, and they bowed to us, and we bowed to them. [fol. 152*a* 2] And one of them sat down, and the other stood up before her. And the abbot said unto her, 'Whence

art thou, O my mother, my lady, and how dost thou come to be here?' And she told him all her story, from the beginning even unto the end thereof. And the abbot said unto her, 'If thou wishest we will fetch food from the monastery, and we will partake of it with thee.' And she said unto him, 'O my father, command [thy servants] to bring hither a priest with the Offering, so that we may partake of the Holy Mysteries of Christ the Vivifier; but since thou wilt have gone forth thou wilt not partake of the Offering with us.' And the abbot commanded his servants to bring a priest with the Offering, and she and her handmaidens partook of the Holy Mysteries. And on the following day she prayed and delivered up her soul into the hand of God, and her handmaidens died with her, one after the other. And the monks wrapped them in cloths and buried them with psalms and hymns." Salutation to the three women who bore the hardships of the desert naked.

And on this day also died Abbâ ELIAS of the desert of SCETE, the great old man whose works were most excellent. When the righteous Emperor THEODOSIUS sent to the desert of SCETE a letter asking the monks to send to him an aged monk of excellent works so that he might comfort him with his words, they sent this holy man, [fol. 152*a* 3] and they wrote a letter by the hand of another monk, saying, "Behold we have sent unto thee a holy man who is called 'ELIAS,' the counterpart of ELIAS, the prophet." And when ELIAS arrived, the Emperor THEODOSIUS said unto the old man, "The monks have sent to me a letter saying that thy spiritual strife resembleth that of ELIAS the prophet." And the old man said unto him with humility and meekness, "O righteous emperor, forgive me. Every man is known by his ability (or, natural disposition). And as for the strife of ELIAS, because of his righteousness a raven used to bring him his food, whereas so far as I am concerned, I have all the food which I require. If I laid my bread out in the sun, a raven would come and carry it off." When the emperor heard this he marvelled at the savour of his words, and he said unto him, "Tell me, O my father, why God did not give unto thee a son?" And the old

man said, "Because the days will come when there shall arise on the earth division in respect of the Faith. For this reason, God hath not given unto me a son, so that he might never mingle with those who doubt (or the 'dividers')." And the emperor wished to give him money, but he would not take it, and he turned back to his abode, and it is said of him, that he did not eat food until he returned to his cell; and he died in peace. Salutation to ELIAS [of SCETE].

## IX. YAKÂTÎT

[fol. 152*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, the great one, Abbâ BARSÔMÂ, the Syrian, the father of the monks of the country of Syria. The parents of this saint were of the people of the city of SÂMÎṢÔṬ (SAMOSATA). And a certain dweller in a cell prophesied concerning him, and said unto his father before his birth, "Assuredly there shall go forth from thee a fruit of flavour and excellence, and the memorial of him shall be heard in all the country of Syria"; and he made him to know what would happen to him. And having been born BARSÔMÂ grew up in the knowledge of God, and he fled from his parents, and came to the River Euphrates; and there lived there a certain righteous man, whose name was ABRAHAM, and he took him into the monastery through fear of his father. And Saint Abbâ BARSÔMÂ dwelt in a rock, and he fought a great fight there, and his fame was noised abroad everywhere, and he had many disciples. Now the water of the place where he lived was exceedingly bitter, and when he had prayed [over it] God changed it, and it became sweet. And God performed great signs and wonders by his hands, and among them are the following: Once he and his disciples were a long way from their cells, and when the time of sunset drew nigh they were still far away from their cells. And he asked our Lord Jesus Christ, and He made the sun to stand still until the saint arrived in his cell. And again there was a city, the name of which was RA'ÂM, whereof the

people were infidels, and by the Will of God the rain was withheld, and no rain fell on them. And being in tribulation [fol. 152*b* 2] they came to Saint BARSÔMÂ, and he admonished them, and he made an agreement with them that if they would believe in God, he would make an abundant rain to fall upon them; and they said unto him, "Yea, we will." And he asked our Lord Christ, and He rained on them, and they believed on God. And there was also another city, the people whereof were infidels, and he converted them all to the knowledge of God, and he destroyed many houses of idols. And this saint made for himself an abode, wherein he stood upright and never sat down for four and fifty years, and when he was tired of keeping vigil and toil he slumbered standing up, with a brass vessel under his hand on which to lean; and he fasted seven days at a time. And this saint lived in the days of Abbâ SIMEON OF THE PILLAR, and he wished to see him greatly, for he had heard the report of his holiness and virtues from many men. And this holy man came to Abbâ SIMEON, and each was blessed by the other, and then he returned to his monastery. And he preached in the city of Samaria, and when he wrought before the people many signs and wonders, they believed. And he went to the Emperor THEODOSIUS, and strengthened him in the True Faith, and the emperor gave him much money, but he would accept nothing whatsoever from him. And the emperor wrote an order that the saint was to have dominion over all the bishops in the country of Antioch, and he gave him the ring from his fingers. And when the General Council of Two Hundred Bishops assembled in the city of Ephesus, on account of NESTORIUS, the "denier," and they anathematized him, and cursed [fol. 152*b* 3] him, and cut him off [from his office], this father was with them. And the emperor wrote to him with his own hand, commanding that all the officials who were appointed in the country of Antioch were to be in submission to him; and BARSÔMÂ wrote letters to all the cities, and sealed them with the imperial seal, and commanded them to do good works, and to hate evil men. And certain men calumniated him to the emperor, and said unto him, "Behold, Abbâ BARSÔMÂ eateth well, and drinketh well, and weareth

fine apparel"; and the emperor sent one of his messengers to find out if what was reported of Abbâ BARSÔMÂ was true. And when the emperor's friend came to the saint, he did not find that even the smallest particular of the evil things which they had spoken about him was true. And then he brought him before the emperor, who did not find that he had changed any of his spiritual qualities, of which he had knowledge, and the emperor paid him great honour, and he returned to his monastery. And when the Emperor MARCIANUS, the infidel, assembled the Council of Chalcedon, the councillors of the emperor asked him to allow them to bring BARSÔMÂ to them, now they did not know that the grace of the Holy Spirit was upon him, and that he might neither dispute with them, nor overcome them in argument, nor put them to shame. And when the unclean General Council, wherein they separated Christ, and assigned to Him Two Natures, was ended, the blessed BARSÔMÂ argued against them, and made their words of no effect, and he anathematized them and excommunicated them. And they wrote to the emperor and calumniated BARSÔMÂ, and he made him come, but he was not able to resist the grace of the Holy Spirit which was upon him. And then Abbâ BARSÔMÂ cursed the empress, and she departed; but she only remained alive for a few days, and she died an evil death. And the heretics [fol. 153*a* 1] opposed him, and they wrote to all the cities, urging the people not to submit to him; but they did not listen to them, and did not abandon the command and doctrine (or, teaching) of the saint. And three hundred heretics banded themselves together, having with them the heretical bishops, and they lay in wait on the road to kill him; and then they sent a message to him telling him to come to them, so that they might go to the church together. And when he had come, and was journeying along the road with them, they cast stones at him, and their stones flew back on their own heads; and they fled and departed from him, being ashamed. And then God, wishing to take him out of the bondage of this world, sent unto him an angel who said, "After two days thou shalt depart from this world." And Saint Abbâ BARSÔMÂ sent his disciple to the cities which were round about him, and he comforted the

believers; and as the disciple was going about he came to a place wherein was the head of Saint JOHN the Baptist, and he saluted his holy head. And he wept, and he asked it about the Emperor MARCIANUS, and a voice came forth from the head of Saint JOHN the Baptist, saying, "Fear not, for he is dead; BARSÔMÂ complained of him to God." And Saint Abbâ BARSÔMÂ blessed his disciple, and he died in peace. And a pillar of light appeared by the gates of his cell, and [it reached] to heaven, and all the believers saw it from afar off, and they came to the saint, and they found that he was dead. And they were blessed by him, and they wept over him, and sorrowed because [fol. 153*a* 2] of their separation from their spiritual father. And they prepared him for burial in a manner befitting him, and with the singing of many psalms and hymns they laid him in the grave. Salutation to BARSÔMÂ, the "son of fasting."

And on this day also Saint PAUL the Syrian became a martyr. The parents of this holy man were Syrians, and they were merchants, and lived in the city of Alexandria, wherein they begot this saint; and then they lived in the city of 'ESMÛNÂIN. When he was grown up, his parents died and left him much money. When he heard that the heretic emperors tortured the believing saints who believed on the Name of Christ, and killed them, he gave all his money to the poor and needy, and then he prayed, and asked our Lord Christ to direct him in the path which would please Him. And God sent to him SÛRÎÊL, His angel, and he told him about all the torture which should come upon him for the sake of the Name of Christ. And he said unto him, "Behold, God hath commanded me to be with thee, and to strengthen thee; fear not." And he rose up and went to the city of ANTINOË, and confessed our Lord Jesus Christ before the governor, who commanded the soldiers to strip him naked and to beat him with whips, and they did so; [fol. 153*a* 3] then they thrust burning torches into his sides, but the fire did not touch him. And the king offered to him much money, so that he might deny Christ. And the blessed PAUL said unto him, "When my parents died they left me sixteen (or, seventeen) *maklît* of gold, but I rejected them and would not take them,

because of [my] love for Christ; how then can I accept thy money?" And the governor commanded them to make iron rods red-hot, and to thrust them into his ears, and mouth, and they did so; and God sent His angel SÛRÎÊL to him, and he touched his body, and healed him. And they put upon his body venomous serpents, but they would not touch him. And the governor commanded them to cut out his tongue, and they cut it out, and God healed him. And when the governor went to the city of Alexandria, he took PAUL with him; and our Lord Christ appeared to him in the ship and comforted him, and strengthened him. And the saint had a friend whose name was Abbâ 'ÊSÎ, and TAKLÂ his sister, and our Lord Christ told him that his body should be laid with their bodies, and his soul with their souls; now these saints were in prison in the city of Alexandria. And when Saint PAUL had come unto them, they embraced each other, and their souls rejoiced at seeing him. And when the governor returned to the city of ANTINOË, they cut off the head of Saint PAUL and threw it on the river bank, and he received the crown of martyrdom. And certain believing men took his body, and wrapped it up in costly cloths, and hid it in [fol. 153*b* 1] their houses; and many signs and wonders and many healings took place through it. Salutation to PAUL. Salutation to the translation of thy body.

And on this day is celebrated the commemoration of PETER the martyr. [Omitted in the Bodleian MS.]

## X. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and blessed disciple, that is to say apostle, JAMES, the son of ALPHAEUS, became a martyr. This blessed apostle after having preached the preaching of the blessed Gospel in all the cities, returned to Jerusalem, and went into the synagogue of the Jews. And he preached openly the Faith of our Lord Jesus Christ, and revealed to them that He was the

Son of God in truth; and that before the [fol. 153*b* 2] world was He was with the Father; and that He is His Word, for He saith, "In our own image and likeness"; and that He dwelleth in heaven, above the Cherubim and Seraphim, who praise [God]; and that it is He Who existeth at His great right hand in heaven, and that it was He who was carried in the womb of MARY the Virgin, and that He was God, Who became man. This was the word of the apostle among those crowds, and he was unafraid. One man became a witness of the birth of the Son of God, Who was One in His Death, and in His Resurrection, and in His Ascension into heaven. And thus he taught all the multitudes the Faith of Christ. And when the multitude heard the word of the apostle, they became very angry with the anger which was of their father Satan, who was with them, and they were wroth with the apostle of our Lord Jesus Christ. And they all banded together against him, and the Jews seized him, and put his blood on their own heads, and they took him and brought him to the Emperor KALÂWDÊWÔS (CLAUDIUS ?), the deputy of the Emperor of Rômê. And they calumniated this disciple to him, and they told him, saying, "This man hath preached to us of another king besides CAESAR." And when the emperor heard this he commanded the soldiers to stone the Apostle JAMES, and they all made haste and stoned him and he died in peace, and received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial, and they buried it by the sanctuary. Salutation to JAMES the apostle and martyr [fol. 153*b* 3] of Christ.

And on this day also Saint JUSTUS became a martyr. This saint was the son of NÔMÂRIUS (NUMERIANUS), the Emperor of Rômê. And having gone to the war, and having married the sister of DIOCLETIAN, the infidel, his wife made him king; and when JUSTUS returned from the war, and found that DIOCLETIAN had denied Christ, he sorrowed with a very great sorrow because of it. And when the men of the city saw this, they all gathered together to him, and they said unto him, "We will kill DIOCLETIAN and thou shalt sit upon the throne of the kingdom." But he did not wish this, and he persuaded them

not to kill DIOCLETIAN for he had chosen a heavenly rather than an earthly kingdom. And he drew nigh to the emperor, and confessed our Lord Christ before him; and the emperor said unto him, "My lord JUSTUS, who hath forced thee to do this against thy wish?" Now the emperor was very much afraid of JUSTUS. And Saint JUSTUS said unto him, "As my Lord Jesus Christ liveth if thou dost not write the decree for my fight, so that I may finish my martyrdom, I will make the people of this city to rise up against thee, and expel thee from thy kingdom." And DIOCLETIAN was afraid of him, and commanded the soldiers to take him to the country of Egypt, together with THEOCLEIA his wife, and 'ABÔLÎ his son. And thus he sent them to the country of Egypt. And he commanded the governor of the city of Alexandria to persuade him quietly, and not to cause him vexation of heart, for, he said, peradventure his heart will turn, and [fol. 154*a* 1] he will be submissive to the emperor; and if his heart doth not turn, separate him not from his wife and his son. And when JUSTUS arrived in the land of Egypt (now he had with him some of his servants, and the emperor's letter), as soon as the governor of the city of Alexandria saw him, he was greatly afraid of him. And he began to persuade him, and he said unto him, "My lord, do not this thing, and do not disgrace thine honourable position"; and Saint JUSTUS said unto him, "Do not multiply words." And the governor was afraid, and sent him to Upper Egypt, to the city of ANTINOË, and his son 'ABÔLÎ to the city of BÂSṬÂ, and THEOCLEIA his wife to the city of ṢÂ, and he gave to each of them one of their servants to remain with them until they finished their martyrdoms, and to care for their bodies. And Saint JUSTUS finished his fight nobly, and they cut off his head with the sword in the city of ANTINOË, and he received an incorruptible and everlasting crown in the kingdom of the heavens. And many signs and miracles, and many healings, took place through his body. Salutation to JUSTUS.

And on this day also died the holy father, the man devoted to God, the learned one, the fighter, the teacher of all the ends of the world, Abbâ ISIDORE from the city of FARMÂ. The

parents of this saint were [fol. 154*a* 2] rich and noble people and they belonged to the honourable folk of MĔSR (CAIRO), and were kinsfolk of our holy fathers and archbishops Abbâ THEOPHILUS and Abbâ CYRIL of the city of Alexandria. And this saint was the only child of his parents, and they taught him spiritual and material doctrine, and they taught him all the Books of the Church, and he kept them with him and learned them by heart. And he also learned the philosophy of the Greeks, and the knowledge of the stars of the heavens; and of what goeth round all the ends of the world, and he excelled many in his knowledge and in philosophy; and he was devoted to God, and was a fighter, and vigilant, and lowly. And when he heard that the men of the cities had agreed together, and had taken counsel with the bishops to take him and to make him Archbishop of the city of Alexandria, he fled by night and came to the city of FARMÂ, and became a monk there. Thence he departed to a small cell, and lived there alone for many years. And he composed many Homilies and Admonitions, some of which are addressed to kings and governors; and he translated many books, [and] Books of the Church, and the Old and the New Testaments. Now the number of the Books, and the Homilies, and the Admonitions, and the Questions which other people asked him, and the Epistles which he composed, and despatched to the bishops and archbishops of many dioceses is known; and the number is ten thousand, and the Epistles and Homilies and Admonitions are eighty hundred. Now the Holy Spirit used to well up in his heart, and flow forth even as do the rivers. And having finished this good work, [fol. 154*a* 3] and followed a good course of life with great spiritual fighting, he arrived at a good old age; and he pleased God and died in peace. Salutation to ISIDORE.

And on this day also Saint FÊLÔS (PHILIP ?), Bishop of the country of FÂRS (PERSIA), became a martyr. When the bishop would not sacrifice to the fire, and would not worship the sun, the King of Persia tortured him; and when he was tired of torturing him he cut off his head with a sword, and he received the crown of martyrdom in the kingdom of the heavens.

Salutation to FÊLÔS (PHILIP ?), the bishop, whom the King of Persia killed with a hatchet.

And on this day also is celebrated the commemoration of NICOLAUS, and SIMON, and SADALÂKÔS.

## XI. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day the holy and honourable Abbâ BELÂNTEYÂNÔS (FABIAN ?), Archbishop of the city of Rômê, became a martyr. This honoured and learned and wise saint and fighter was appointed Archbishop of the city of Rômê, and he sat upon the throne of PETER, [fol. 154*b* 1] the chief of the Apostles, for twelve years in quietness and peace; and he taught the people the beauty of piety, and he preached to them the Faith of righteousness. And CLAUDIUS, the emperor and governor, having risen up against the Emperor PHILIP, and killed him, and begun to reign in his stead, this infidel stirred up great trials and many tribulations for the believers, and very many people were martyred by him. And the SEVEN CHILDREN, who are known to have slept in a cave for many years, fled from him. He built in the city of Ephesus a great temple wherein he established idols, and he killed all those who would not worship them. And when he heard that this saint was opposed to them, and that he taught the believers to obey him he sent to the city of Rômê, and had him brought to Ephesus, and asked him to worship idols; and the saint would not obey him, but laughed at him and his idols, and cursed them. And the governor was angry with him, and tortured him severely, for the space of one year, and when he was tired of torturing him he cut off his head with a sword, and the saint received a crown of martyrdom in the kingdom of the heavens. Salutation to BELÂNTEYÂNÔS (FABIAN ?).

And on this day also died Abbâ 'EULÔG (EULOGIUS), the writer and companion of lions. [fol. 154*b* 2] The parents of this

saint were from the city of GAṢBÎN (NESBÎN, *i.e.* NISIBIS), and they were rich in gold and in silver, and they taught their son all the Ordinances of the Church; after a few [days] they died, and left him much money. One day Abbâ 'EULÔG (EULOGIUS) remembered the word of the Gospel which saith, "Sell all thy goods and give [the price thereof] to the poor and needy, and take up My Cross, and come, follow Me" (Matthew xvi, 24). And straightway he gave away all his goods to the poor, and departed to the monastery of 'AWGÎN; and when 'AWGÎN saw him, he received him with joy, for before 'EULÔG (EULOGIUS) came to him he saw a vision in which one said unto him, "Behold a young man of goodly appearance will come unto thee, receive him, and let him mix with the brethren who minister unto thee"; and 'AWGÎN continued to counsel him for the space of three years. When he saw his holiness, and his perfection, he arrayed him in the garb of the monk, which is the dress of the angels. And 'EULÔG (EULOGIUS) toiled hard in the ascetic life, and he fasted from one Sabbath to the next, and his food was bread and salt. And he used to pray six (or, seven) hundred prayers by day and night, and did not sleep, and he continued to fight this fight for thirty years, and then he entreated his teacher [to be allowed to go into the desert]. And he departed to the desert, and went into a little cell, wherein he fought the fight for fifty years; and God gave him two lions which ministered unto all his wants. And then he became sick with a grievous sickness, and he said unto the lions, "I want to drink some hot water." And the lions went into the mountain, and they found a shepherd who was watching his flocks, and [one of the lions] took this shepherd up and brought him to the door of the cell of the holy man. And when the shepherd [fol. 154*b* 3] saw him, he bowed low before him, and said unto him, "What dost thou want, O my father?" And 'EULÔG (EULOGIUS) said unto him, "Give me some hot water to drink"; and the shepherd supplied his want, and then Abbâ 'EULÔG (EULOGIUS) commanded the lion to take the shepherd back to his dwelling. And when the shepherd arrived he told all the people about it, saying, "I found a righteous man, for the sole of whose foot the world is not [large enough ?]."

And when they heard the report of him, all the people gathered together to him, and they brought to him all those who were sick, and he healed them. And in those days his teacher Abbâ 'AWGÎN wished to go to the country of FÂRS (PERSIA), and to convert those who worshipped idols to the True Faith, and he wished to take with him his son Abbâ 'EULÔG (EULOGIUS), but before he sent him a message to this effect, the Holy Spirit made the lion to understand, and the lion carried the cloak and the Gospel of the holy man, and made him signs concerning the road, and the saint followed him, and arrived at the place where Mâr 'AWGÎN was; and when 'AWGÎN saw him, he received him with gladness. And as they were travelling along the road they came to the River Tigris, and the waters thereof were divided for them, and they passed over. And when they arrived in the city, they converted the worshippers of idols to the True Faith, and baptized them in the Name of the Father and of the Son and of the Holy Ghost. One day when the holy men were hungry Mâr 'EULÔG (EULOGIUS) commanded the lions to seek some food for them, and when the lions had set out they found an old man carrying a load of bread on a donkey, on which was a child; and the lions took this donkey and brought him to the holy men. Now the child died of fright, but when Abbâ 'EULÔG (EULOGIUS) had prayed, he restored him to life. And then he returned to his cell, and fell sick a little, and he died and was buried with great honour. [fol. 155*a* 1] And the lions continued to watch by his grave for twelve years, and then they returned to the desert. Salutation to 'EULÔG (EULOGIUS), the companion of lions.

And on this day also is celebrated the commemoration of ABRAHAM the bishop, and KANTÎ (CONTHIUS ?), and Abbâ MAḲÂBÎS (MACCABAEUS) the monk.

And on this day also died Abbâ PATRÂ (or, BATRÂ), the disciple of Abbâ SYLVANUS. This saint used to live in a cell of DABRA SÎNÂ keeping the precepts of the doctrine, and at the time of supper he used to give to his body what it needed. And when they made him Bishop of FARNÛ he exhausted himself greatly

by excessive abstinence, and his disciples said unto him, "O our father, if thou wast in the desert thou couldst not use such excessive abstinence." And he said unto them, "When I was in the desert, in poverty, [and living upon] fragments, I ordered myself so that my body was never sick; but now that I am in a community I have many wants, and it is best for me to reduce my body and keep it in subjection." And he continued to fight the fight strenuously, and then he died. [fol. 155*a* 2] Salutation to Abbâ PATRÂ.

## XII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated the glorious angel, MICHAEL the archangel, for on this day God sent him to SAMSON the giant, and helped him until he conquered the Philistines. They wanted to kill him, and God gave him power over them, and he blotted them out and in one day killed of them ten hundred with the jawbone of an ass. And when he was thirsty, and nigh to die, MICHAEL the archangel appeared unto him, and strengthened him, and God made water to flow out from a jawbone, and he drank and was saved. And when a crowd of the Philistines assembled, and devised a scheme against him with his wife, and blinded his eyes and took him into the house of idols, the angel MICHAEL appeared unto him, and gave him strength and he killed them all. Salutation to MICHAEL.

And on this day died the holy father [fol. 155*a* 3] GELASIUS, the fighter, and devoted man of God. This saint had believing and God-fearing parents, and they taught him all the Ordinances of the Church. And he was made a deacon, and he renounced the world from his early years, and he bore the yoke of Christ, and fought a great and strenuous ascetic fight, with fasting, and prayer, and prostrations, and vigils. And God chose him, and he was made priest of the monks of the desert of SCETE.

And having perfected his spiritual fighting, and his devotion to God, and his piety, the angel of God appeared unto him as he appeared unto Saint PACHOMIUS, and commanded him to gather about him young monks, and to teach them the fear of God, and the way of the ascetic life; and he did as the angel of God commanded him. And he gathered together monks, and established a spiritual companionship, and he ruled them with a divine rule. And he was not among them as one of them, but as their servant, and as one who was less than they. This father rejected the possessions of this world, and he was exceedingly meek. And he copied a large book wherein he collected all the Books of the Old and New Testaments, and he spent [on this book] of the money which he made by his copying, eighteen *dînârs* of gold, and he laid that book upon the altar in the church so that all the monks might read therein whensoever they required healing from it. And there came a certain wandering monk to visit the old man Abbâ GELASIUS, and when he saw the book it pleased him, and when he left that place he stole it, and carried it off, and after he arrived in the city [he tried] to sell it. [fol. 155*b* 1] And a certain man said unto him, "How much is its price?" And the thief said unto him, "Give me sixteen *dînârs* in gold"; and he who wanted to buy it said unto him, "Yea, I will give thee what thou sayest, but wait for me whilst I shew it to my friend." And the thief gave him the book, and the man who wanted to buy it took it to Saint GELASIUS to shew it to him, so that if it was good he might give the price of the book to the owner thereof. And when Saint Abbâ GELASIUS saw the book, he said unto him that had brought it, "How much is the price which he demandeth from thee?" And the man said, "He demandeth from me sixteen *dînârs* of gold." And Saint GELASIUS answered and said unto him, "Buy [it] for it is a good [book], and the price thereof is little"; and the man took the book, and carried it to his house. And when the thief came to him demanding the price of the book, the man who wanted to buy it did not tell him what this father had said to him, but he said, "I shewed it to Abbâ GELASIUS, and he said unto me, 'Its price is much.'" And the brother who stole the book said unto him, "Did not

the old man say unto thee anything else?" And the man said unto him, "Nothing else." And the man who stole the book said unto him, "I do not wish to sell the book," and he took it and departed to Saint GELASIUS, and he bowed low to him, and repented, and wept before him, and he asked him, saying, "Forgive me my sin, and take thy book, for Satan led me astray"; and the saint said unto him, "I do not want to take it." And that brother said unto him, "If thou dost not take it I shall never have rest, and sorrow will never be removed from me"; and he made many prostrations at the feet of the saint, and he besought him to have mercy upon him, [fol. 155*b* 2] and to take his book from him. And with great labour and toil the saint took the book from him, and no man knew what became of it. And God gave unto this father GELASIUS the gift of prophecy, and the power to work signs and wonders. One day certain men brought a fish to the monastery, and the cook boiled it and put it in his cell, and having set a boy to watch it he went about his business; and the boy ate the greater part of the fish. And when the cook came back, and found that the boy had eaten [the greater part] of the fish, he was wroth with him, and he said unto him, "Why did you eat of the fish before the holy old man had blessed it?" And after this, by the work of Satan, wrath came upon him, and he kicked him with his foot, and the boy fell down upon the ground and died. And when he saw that the boy was dead, he was greatly dismayed, and fear came upon him, and he went and told the old man GELASIUS what had happened. And the saint said unto him, "Take him up, and lay him in the sanctuary"; and the man went and did as the old man had commanded. And when the holy old man came into the church, they prayed the evening prayer, and when they had finished the prayer, the old man went forth from the sanctuary, and the boy was following him, and none of the monks knew what had happened. And the old man laid a penance on the cook, and commanded him to tell none of the monks about this until after his death. And Saint Abbâ GELASIUS having finished all his good work, and his excellent fight, the time for God to comfort him arrived; and he departed from this fleeting world, and left behind an excellent

remembrance; and he pleased God, [fol. 155*b* 3] and died in peace. Salutation to GELASIUS.

And on this day also is commemorated DERḲÂLÂS (or, DERESḲÂL).

## XIII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day the holy and honourable SERGIUS became a martyr, and with him were his father, and his mother, and his brethren, and many men from the city of ATHRIBIS. This saint had excellent parents; his father's name was THEODORE, and his mother's name was MARY. And when his days were twenty years, he determined in his heart to die for the Name of our Lord Jesus Christ, and he came to CYPRIANUS the governor, and confessed our Lord Jesus Christ before him. And the governor commanded the soldiers to inflict every kind of torture upon him, and to shut him up in prison. And our Lord Jesus Christ commanded the angels to carry away his soul into heaven, and he saw the habitations of the saints, and his soul was comforted, and Christ healed him of his sufferings. And a certain priest whose name was Abbâ MÂSÛN heard of his fight, and two deacons also, and they rose up and came to the governor of the city of [fol. 156*a* 1] ATHRIBIS, and confessed our Lord Christ. And the governor commanded the soldiers to beat them, and they did as he commanded them, and all the people were looking on at them, and they walked round about them, and they were sorry for the deacons and the priest. And the priest rebuked them, and turned his face to them, and he taught them, and commanded them, saying thus, "Be strong in the True Faith of our Lord Christ." And then he prayed over some water, and sprinkled it upon them. And the grace of the Holy Spirit descended upon them, and they confessed our Lord Christ; and the soldiers cut off the heads of all of them with the sword, and they received the crown of martyrdom in the kingdom of the heavens. Then the governor commanded the soldiers

to cast the priest into the furnace of the public baths, but God delivered him therefrom. And the angel of God appeared unto him, and made him to know that he would be martyred thrice for the sake of Christ, and then the angel of God brought him out of the furnace. And the governor sent him to the city of Alexandria, and he finished his fight there, and received the crown of martyrdom in the kingdom of the heavens. And CYPRIANUS, the governor, had SERGIUS brought before him, and he tortured him with severe tortures, and then they brought a wheel of brass, and they crushed him, and his members became two parts, and all his body was torn asunder; but our Lord Christ raised him up whole and uninjured. Then they brought unto him an idol for him to worship, and the saint spurned it with his foot, and it fell down, and was broken in pieces. When CYPRIANUS saw this he believed in [fol. 156*a* 2] our Lord [Jesus] Christ. And he said, "The god who could not save himself, how can he save others?" And EUCHEIUS (?), the captain of the soldiers, tortured Saint SERGIUS very severely, and he told the soldiers to flay him, and to rub him with vinegar and salt mixed together; but Christ gave power to the saint, and he was strong. And when his mother and his sister heard [of this] they came to him, and when they saw him they wept over him, and his sister delivered up her spirit through her excessive grief for him. And the saint prayed to God, and his sister rose up from the dead, and became alive straightway. And Saint JULIUS, of the city of 'AḲPÎḪAS, the writer of martyrdoms, came to him, and he enquired about his fight, and he promised him that he would take care about his body, and would bury it. And then EUCHEIUS (?) commanded them to torture Saint SERGIUS on the wheel, and to thrust burning torches into his ears, and to pluck out the nails of his hands and feet, and to suspend a huge stone from his neck, and to lay him upon the iron bed and to light a fire beneath him; and they did these things even as the captain commanded, but our Lord Jesus Christ strengthened him, and healed his wounds, and raised him up whole and uninjured. And the captain of the soldiers being weary of torturing him, he commanded them to cut off his head with the sword; and when the saint heard

this he rejoiced exceedingly. And he sent a message to his father, and his mother, and his brethren, and all his kinsfolk and the men of his household, and they came to see him and they found him with a gag in his mouth. And the soldiers were dragging him away to cut off the head of the saint and the heads of all those who were with him; and they cut off [fol. 156*a* 3] their heads and the saints received the crown of martyrdom in the kingdom of the heavens. Now there was a little child among the people, and God opened his eyes, and he saw the souls of the holy martyrs, and the angels carrying them up into heaven, and he cried out with a loud voice, saying, "My Lord Jesus Christ have mercy upon me." And his parents were afraid lest the governor should hear him, and destroy them because of him, and they shut his mouth, as he continued to cry out and to call upon our Lord [Jesus] Christ, and then they laid stones upon him until he delivered up his soul, and received the crown of life in the kingdom of the heavens. And the angels took his soul, and carried it up into heaven. Salutation to SERGIUS, whose nails were cut out with knives.

And on this day also died EUSEBIUS the martyr, of splendid glory, and sweet perfume, the son of the judge (or, governor) of Syria; and he had a sister who was full of the spirit, and whose name was EULÔPHIA. This saint was brought up carefully and wisely, and then they betrothed him to a beautiful maiden, the daughter of the Emperor of Rômê, and they brought her to his house with great splendour. And on that day he went to his sister, and said unto her, "Counsel me with counsel. [fol. 156*b* 1] Is it better to take a wife, and to live with her [or no]? I do not wish to do this, for I long to renounce the world." And she said unto him, "What will the taste of this fleeting world benefit thee? It is better for thee to dwell in virginity like DEMETRIUS the archbishop." And when the evening had come he went into the bridal-chamber where was the bride, whom they had brought unto him, and he took her head (or, neck) and kissed her, and said unto her, "Prithee tell me if I may say unto thee a matter." And she said unto him, "Speak, tell me." And he made an agreement with her, and he said

unto her, "O my sister, know thou that the lust of the world passeth away, and that comeliness and beauty fade, and that nothing whatsoever profiteth a man except the working of righteousness. And now, it is better for us to live as virgins, and not to defile the temples of our bodies of flesh." And she said unto him, "I agree, O my brother, I do not wish to marry." And the two of them began to travel together along the path of righteousness, and they dwelt in purity for two years, and they ate no food until [after] they had received the Offering, and they slept in the same bed, and each night they stood in the river, and by day they went into the church, the name whereof is 'ATRÂ, and each of them made four thousand prostrations, and they read the Psalms of DAVID and the Gospel of JOHN continually. One day the wife of the King of Syria saw EUSEBIUS, and she commanded two of her servants to bring him to her. And when they had brought him, straightway she laid down carpets and purple linen on her bed, and she adorned herself and put round her neck a gold collar, and she said unto EUSEBIUS, "Come [and] sit down, and I will tell thee what is in my heart." And EUSEBIUS said unto her, [fol. 156*b* 2] "I will not sit down with the wife of the king; tell me what thou hast to say as I stand up." And she said unto him, "My flesh quivereth, and my bones melt through the greatness of my love for thee; come and sit down with me." And EUSEBIUS answered and said unto her, "I will not lie with thee. It is not seemly, and the commandment of God is not thus." And when she wished to lay hold upon him, he went forth, and ran away, and came into the church. And straightway the woman called her servants and said unto them, "As soon as he looked at me with his eyes pain and suffering seized me; he is a magician"; and she commanded fourteen of the elders to make him come out of the church, and to bring him to her. And when they had brought him to her she commanded them to beat him with two iron rods, and to bind him hand and foot and to hang him up on a tree; and they hung him up outside the city, and she sent one of her handmaidens to say unto him, "Consent to do the will of my mistress, that she may have thee taken down"; but he would not hearken unto the voice of the harlot. And straight-

way he began to pray with the tears running down his face like water in the winter, and he said, "O my Lord God, the God of ABRAHAM, ISAAC, and JACOB, Who didst command the deliverance of JACOB, and Who didst deliver our fathers from every trial, deliver Thou Thy servant EUSEBIUS, O Thou Who didst deliver DANIEL from the mouth of the lion, and SUSANNAH from the hand of the Rabbis, deliver me from the hand of the tyrant and oppressor, for besides Thee I have no other helper." And then the queen commanded them to strangle him with a cord, and to shoot at him four hundred and sixty-eight arrows; and when they had done this to him, God commanded the angels MICHAEL and GABRIEL, and they plucked out the arrows, [fol. 156*b* 3] from his limbs, and he became whole, and there was no injury on him. And when the king came back from his expedition he asked the queen, saying, "What is the offence of EUSEBIUS? And what is his crime that thou hast delivered him over to crucifixion and death?" and his wife the queen said unto him, "I am ashamed to tell thee, for I am afraid of thee"; and the king said, "Speak, tell me, and do not be afraid of me." And she said unto him, "This man is a magician. He came to me when I was alone, and he asked me [to do] what is unseemly to mention, and when I refused him, he smote me with pains." And the king commanded the soldiers to take EUSEBIUS down from the tree and to bring him to him. And when they had brought him, the king said unto EUSEBIUS, "Why didst thou meditate evilly the doing of a thing which it is not seemly to do against my wife?" And EUSEBIUS said unto the king, "O my lord, dost thou imagine that these words are true? It is unnecessary to talk about it." And the king questioned the servants and said unto them, "Is this what I hear true?" And they said unto him, "O my lord the king, when we entered the royal chamber, we found the queen screaming. And when we asked her, 'What hath happened to thee?' she told us thus." And when the king heard this he was filled with anger and fury, like a lion, and he commanded them to cut off the head of EUSEBIUS with the sword, and to cut off his limbs as they cut up an ox, and to throw him into a cauldron, and to smother his mouth with

pitch, and to boil him over the fire; [and they did so]. And straightway the archangels MICHAEL and GABRIEL came, and they took his body out of the cauldron, and raised him up alive. And after he had risen from the sleep of death, the people found him walking about in the city; and they told the king that he was alive, [fol. 157*a* 1] and he commanded them to bring him to him. And straightway he put four iron bands round him, one round his neck (or, head), one round his body, one round his thighs, and one round his knees, and then they bound him hand and foot, and cast him into the fire. And MICHAEL and GABRIEL came and cooled the fire, and URIEL the angel caught him up, and carried him into heaven, where he remained for two years; and then he returned to earth and lived [here] for forty years preaching the Faith; and through him eight thousand and fifty hundred pagans believed. And God made a covenant with him that He would forgive the sins of every one who called upon the name of the saint, or who celebrated his commemoration.

And on this day also died PHILEMON the musician. This PHILEMON the musician used to sing and play to ARIANUS the governor, and amuse him. And one day ARIANUS called APOLLO the reader and said unto him, "Sacrifice to the gods." And APOLLO went to PHILEMON, and said unto him, "I will give thee four *dînârs* if thou wilt sacrifice instead of me." And PHILEMON said unto him, "Give me thy garments, and I will wrap myself up in them, and go in instead of thee." And when he went in ARIANUS knew that he was PHILEMON, and he said unto him, "What hath happened unto thee?" And he said unto him, "I am a Christian and I believe in Christ." And ARIANUS said unto him, "Sacrifice to the gods, so that thou mayest live"; and PHILEMON said unto him, "Is not this life like death because of the Name of Christ?" And ARIANUS said unto him, "I will kill thee quickly, before thou canst receive baptism, and that for which thou hopest will be lost to thee." [fol. 157*a* 2] When PHILEMON heard this, he prayed to God to grant to him Christian baptism, and straightway a cloud of light came from heaven and baptized him. And

ARIANUS commanded three soldiers to smite PHILEMON, so that he might be ashamed and repent. And PHILEMON said unto him, "I shall not be ashamed, even if thou smite me more severely than this, for I see that the angels of God rejoice because of me." And ARIANUS commanded them to hang him up on a framework, and to shoot arrows at him, but not one of them touched him. And when the soldiers told ARIANUS that he was still alive, he commanded them to shoot at him again, and as he was standing [there] one of the arrows came down into the right eye of ARIANUS, and blinded it. Then straightway he commanded them to take him down from the framework, and to cut off his head and the head of APOLLO the reader with the sword, and they finished their martyrdom patiently. And ARIANUS took a little of the blood of these saints and put it in his eye, and he recovered his sight, and straightway he believed on Christ. And he released all the prisoners, and became a martyr by the hand of DIOCLETIAN. [This section is wanting in the Bodleian MS.]

And on this day also died Saint Abbâ TIMOTHY, the thirty-second Archbishop of the city of Alexandria. To this father and fighter came tribulation, and great trial, because of the True Faith. And Abbâ SEVERUS, Archbishop of the city of Antioch, came to the country of Egypt in those days, and he went about from city to city, and from monastery to monastery, and from one [fol. 157*a* 3] religious house to another with Abbâ TIMOTHY, strengthening the believers. And in the days of this father there appeared in Egypt certain evil men who had come from Constantinia, and who were of those who believed in the opinion of EUTYCHES, the unclean, who confessed the teaching of error and denied the Passion, and the Resurrection of Christ our Redeemer, and this father anathematized them, and drove them out of Egypt, and he anathematized those who believed in their words. And in the days of this father ANASTASIUS the emperor of the believers died, and JUSTINIANUS the infidel, the Chalcedonian, reigned in his stead; and he made LINARIUS archbishop in the place of Abbâ TIMOTHY. And he wished to convert all the men of the True

Faith to the evil faith of the Council of Chalcedon. And he gathered together a Council in the city of Constantinia, and brought there Abbâ SEVERUS, Archbishop of the city of Antioch, and his bishops from the country of the East, and wanted them to believe in the unclean faith of Chalcedon, but they would not obey him. And he brought great tribulation upon them, and upon all those of the True Faith; and this father sat for sixteen (or, seventeen) years and died in peace.

Salutation to SEVERUS the lion.

[fol. 157*b* 1] Salutation to JOHN from whose fingers incense dropped.

Salutation to JACOB, the saint of God, who restored the monasteries.

Salutation to Archbishop TIMOTHY the preacher.

Salutation to VICTOR the sun.

Salutation to EUSEBIUS, who after being burnt to death was raised up by ÛRÎÊL, and lived upon earth for seven years.

And on this day also became martyrs THEODORE, the son of BASILIDES, and Abbâ KAPHES (or, KEFSES), and Abbâ ḤEPHES (or, ḤEPES).

[fol. 157*b* 2] And on this day also the birth of VICTOR the martyr took place.

## XIV. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ SEVERUS, Archbishop of the city of Antioch, and teacher of the men of the True Faith. The kinsfolk of this saint came from the city of Rômê, and his grandfather was a bishop, whose name was SEVERUS, and he came with the fathers, the Two Hundred Bishops who gathered

together in the city of Ephesus. And he saw a vision in which, as it were, one said unto him, "The son who shall be born among thy offspring shall establish the True Faith, and they shall call his name 'SEVERUS,' like thine own." And when that bishop died, his son begat this saint and called his name SEVERUS. And he studied all the philosophy which was outside (*i.e.* profane learning), and after this he learned the philosophy of the Law of the Church. And as he was going forth from his city, [he visited] a certain righteous man who lived shut up in a cell outside the city. And this man rejoiced in him, and said unto him, "Fair is thy coming (*i.e.* welcome), O Abbâ SEVERUS, thou teacher of those of the True Faith, Archbishop of the city of Antioch"; and SEVERUS marvelled when the man called him by his name, for he had no knowledge of him whatsoever, [and he knew not how he could tell] what would happen to him before it came to pass. And then this saint grew up, and performed works of ascetic excellence, and the fame of him and his good renown were noised abroad. And he became a monk [fol. 157*b* 3] in the monastery of Saint ROMANUS, and he fought a great fight, and devoted himself wholly to the performance of works of righteousness. And the fame of him was noised abroad, even as the Holy Gospel saith, "The city which is built upon a hill cannot be hid" (Matthew v, 14). And when the Archbishop of the city of Antioch died, the bishops and doctors agreed to make this Abbâ SEVERUS Archbishop of Antioch; and they seized him against his will and made him archbishop. During his office the Church flourished in all the ends of the world, for his words reached the heretics in every city, and his voice cut through their roots like a sharp two-edged sword. Now he only remained in his office for a few days, for the emperor died, and there reigned in his stead another emperor, who was an infidel, and who believed in the Council of Chalcedon, and whose name was JUSTINIAN; now the queen, whose name was THEODORA, belonged to the True Faith. And the emperor was afraid of this saint, for [he refused] to enter the unclean faith [of Chalcedon], and he would not obey him. And then the emperor was exceedingly wroth with him, and he imagined that the saint was afraid of

him, and would submit to him; but the saint would not hearken to his command, and he was not afraid of his wrath. And the emperor wished to kill him secretly, but the righteous Queen THEODORA, knowing this, warned the saint to flee from the face of the emperor, and he went forth secretly. Now God did not want this saint to die at that time, and He preserved him for the benefit of many. And he used to go about in the cities and monasteries in the garb of the monk, [fol. 158*a* 1] and strengthen the believers. And he dwelt in the city of SÔKÂ, with a certain rich man, a Christian, whose name was DOROTHEUS. And he worked many signs and great wonders, and he was always teaching the believers and strengthening them in the True Faith. And at length he died in the city of SÔKÂ (*sic*), and his body was translated afterwards to DABRA ZĔGÂG.

And on this day also died the holy father Abbâ JACOB, the fiftieth Archbishop of the city of Alexandria. This saint was appointed archbishop in the sixteenth (or, seventeenth) year of the reign of the King of Egypt, whose name was AL-MUIZZ in God, which is, being interpreted, "he who is obedient to God," the brother of the governor, the son of HÂRÔN RASHÎD (HÂRÛN AR-RASHÎD). And in the days of this father the monasteries of the desert of SCETE were restored, and the monks returned to them. And in his days there was a certain man whose name was MACARIUS, of the city of NÊRÔH, and he came to this father Abbâ JACOB, the archbishop, and besought him to visit his house, and to bless [him] in it, and he went with him. And the man had a son at that time who had been sick, and had died, and he took him and brought him to Abbâ JACOB, the archbishop, and he asked him, saying, "Have compassion upon me, O my father, for this is my only son and he is dead; I beseech thee to pray to God on my behalf." And Abbâ JACOB said unto him, "Fear not, according to thy faith [fol. 158*a* 2] so shall it be unto thee." And he took the child from him, and embraced him in his bosom, and he prayed over him, and made the sign of the Cross over him, and prayed to God on his behalf. And God received his prayer, and the soul of the boy went back unto him, and he opened his eyes and

rose up from the dead. And the saint gave him to his father and said unto him, "Take thy son. He was not dead, but sleeping"; and when his father saw this miracle great fear came upon him. And he gave away one-half of his possessions in charity, and he sent orders and had a church built in the city of Jerusalem, so that it might be an asylum for those of the True Faith who arrived there. And DIONYSIUS, Archbishop of the city of Antioch, came to MĔSR (CAIRO), and visited the father Archbishop Abbâ JACOB, and he dwelt with him for a few days and [then] returned to his own country. And this father sat upon his archiepiscopal throne for ten years and eight months, and four days, and he died in peace.

And on this day also are commemorated DARIUS, and PAUL, and 'AKÛDÛRÊS (or, 'ABÛDÎRÂS), and SÊDNÂ (or, SÊDRÂ).

And on this day also died the holy father Abbâ CYRIL, the seventy-fifth Archbishop of the city of Alexandria. [fol. 158*a* 3] This father was of the men of the FAYYÛM, and he was appointed a priest there. Later he departed from that place and came to the monastery of Saint VICTOR the martyr, which is outside the city, by the will of the Ethiopians, and dwelt therein for many years, fighting a great fight there. And the fame of his learning and holiness became noised abroad, and the people seized him against his will and made him Archbishop of Alexandria; and he protected his flock with a good protection, and drew up a Canon for the use of priests when they ministered in the church at the times of prayer and consecrations. And he remained in his office for seven years, two months, and six and twenty days; and he died in peace. [According to the Bodleian MS. he was surnamed "the son of LAḲUELAḲUE."]

## XV. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous prophet ZACHARIAH, who was one of the Twelve Little Prophets. This righteous man was of the tribe of LEVI and the name of his father was BERECHIAH, who begot him in the land of GILEAD (?). And they carried him away captive to the land of the Chaldeans, and whilst he was there he prophesied with the divine gift of prophecy which descended upon him. And God spake by his tongue many faithful and profitable words, and he prophesied to ÎYÔSÊDÊḲ, and said unto him, "Thou shalt beget a son, and he shall be a priest to God in Jerusalem." And he took ÎYÂSÛ (JOSHUA) and built a sanctuary in Jerusalem, [fol. 158*b* 1] after the Captivity, and was buried therein. And he prophesied to SALATHIEL, and blessed him, and he said unto him, "Thou shalt beget a son and shalt call his name 'ZERUBBABEL'"; and he begot ZERUBBABEL, and it was he who built the sanctuary in Jerusalem with ÎYÂSÛ (JOSHUA) (Zechariah iv, 9). And he prophesied to the unclean one, the King of Persia, and revealed to him the signs of the conquest (?). And he prophesied concerning the coming of our Lord into Jerusalem riding upon an ass, and upon the foal of an ass. And he prophesied concerning the forty (*sic*) pieces of silver which JUDAS received for the betrayal of our Redeemer. And he prophesied concerning the scattering of the Apostles on the night of the Crucifixion. And he prophesied concerning the darkness which took place on the day of the Crucifixion, and concerning the light which hid itself. And he prophesied concerning the coming of our Lord in His glory, and concerning the sorrow of the children of Israel who did not believe in Him saying, "And they shall look upon Him Whom they have pierced, and they shall mourn for Him as [parents] mourn for an only son, and there shall be much grief in Jerusalem" (Zechariah xii, 10). And when the days of his prophesying were ended he died in peace and was buried in the graves of the prophets. Salutation to ZACHARIAH.

Salutation to BABNÛDÂ (or, BAFNÔTEYÔS, *i.e.* PAPHNUTIUS).

[fol. 158*b* 2] And on this day is commemorated the consecration of the Church of the FORTY SOLDIERS of the city of SEBASTIA, who were martyred. This is the first church which was built in their names. The great Saint BASIL consecrated it, and he pronounced a discourse upon them and many encomiums on that day; and he celebrated a great festival in their honour as it were this day. Salutation to the consecration of this church.

And on this day also died the holy father, the devoted ascetic and fighter Abbâ PAPHNUTIUS. This father became a monk in his early years, and he fought a great fight, and devoted himself strenuously to the path of the ascetic life, especially in respect of fasting, and prayer, and prostrations, and vigils. When he had finished these good works, God, the Most High, commanded him to go into the remote parts of the desert, far away from the monasteries of the monks, and to visit the desert saints, and to write down the story of their fights for the benefit of those who were to read them, and to make us bow to the commandment of God. And he went into the interior of the desert, and he travelled about among [the saints], even as a man walketh about through the city; and he found many monks there, and he learned from them their histories, and he wrote down the histories of their fights; among these monks were TIMOTHY, the desert monk, [fol. 158*b* 3] and 'ABÛNÂFER. At the beginning of his journey into the Inner Desert great tribulation fell upon this Saint PAPHNUTIUS through hunger, but the angel of God appeared unto him and strengthened him; now he was seventeen days without food. And after this he hungered, and drew nigh unto death, and the angel of God appeared unto him again and rubbed his body and his mouth, and he again remained for seventeen days without food. And this saint related very many wonderful things about the desert fathers, and how that some of them had lived for sixty years, and more, in the desert, without ever seeing a man during the

whole period of these days. And he described also the tribulation of the desert monks when they first arrived there, and the sufferings which they had endured on their first entrance into the desert, and how their natural passions contended with them, and how unclean spirits made war on them, and how afterwards they subdued them, and how the spirits submitted to them, and worshipped at their feet. And likewise the wild beasts and the lions used to minister to their wants, and he described how they submitted to them, like a slave to his master. And he related concerning them that they used to receive the Holy Mysteries on the day preceding the Sabbath, and on the First Day of the week, and how the angel of God used to bring to them the Holy Body and Honourable Blood, and give them of the fruits of the Garden. And it is evident that this father saw and heard marvellous things; and after this he died in peace.

## XVI. Yakâtît

[fol. 159*a* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy and righteous woman Saint ELISABETH, the mother of JOHN the Baptist. This holy woman was from the city of Jerusalem, and the name of her mother was SOPHIA, and the name of her father was MÂṬÂT, the son of LEVI, the son of MÊLKÎ, of the tribe of AARON, of the tribe of LEVI; and he begot three daughters. By kin she was the daughter of the sister of the mother of our Lady MARY, the mother of God in the flesh. The name of the eldest was MARY, and she it was who was the mother of SALOME, who received our Lady MARY when she brought forth the Wonder. The name of the second was SOPHIA, and she it was who was the mother of this Saint ELISABETH. The name of the youngest was ḤANNAH, who brought forth our Lady MARY; SALOME, and ELISABETH, and our Lady MARY were sisters; and ZACHARIAS the priest married this righteous woman ELISABETH. And the Holy Gospel saith concerning them that they were righteous and pure, both of them, and that they walked in

all the Law of God blamelessly, and that this righteous woman was barren. And because of the frequent entreaties of this woman and her husband, their petition reached God together, and God gave them a son, Saint JOHN the Baptist, so that He might make manifest their righteousness and their love for God, and the greatness of their Faith in Him. Because God did not grant them their petition early in their lives, this did not cause doubt or sorrow, on the contrary, they were persistent in their petitioning, and at length when they had become old in their days, and were barren, they produced a [fol. 159*a* 2] son, so that [men] might know the Divine Power. And moreover, when the time arrived wherein our holy Lady the Virgin MARY conceived the Word of God Who existeth for ever, JOHN, being in his mother's womb, preached Him, and he bowed before Him, even as his mother saith, "The child leaped in my womb with joy and gladness when our Lady MARY came to me." And when she and her husband ZACHARIAS were grown old, God sent His angel GABRIEL, and announced to him concerning his son JOHN, and informed him what would happen to him. And this Saint ELISABETH conceived and brought forth the saint, the prophet, the preacher and Baptist JOHN; and her heart rejoiced at this, and the reproach of the children of her kinsfolk was removed from her. And then she saw our Lord and Redeemer Jesus Christ, and confessed His Godhead, and she rejoiced in making to be saved those who believed on Him. And after this she lived in purity and righteousness even as she had formerly done, and she died in peace. Salutation to ELISABETH.

And on this day also is commemorated our holy Lady MARY, the two-fold Virgin, the God-bearer, for on it He gave her the Covenant of Mercy and she received it from her Son, our Redeemer Jesus Christ, in respect of him that should celebrate her commemoration, or should call upon her name, or give [fol. 159*a* 3] alms to the poor, even if it were only [a cup of] cold water. And the Son of this Saint MARY after He ascended into heaven, taking her pure flesh [with Him], sat down at the right hand of His Father, having fulfilled every law of the Incarnation, with the sole exception of sin, and overcome the

sufferings of the Cross at His own good pleasure and will, which He did for our salvation. And He left His mother MARY in the house of JOHN, His disciple, so that he might love her, even as He committed him to her, saying, "Behold thy son," and He said unto that disciple, "Behold thy mother." Thereupon our Lady MARY lived [there], and she used to go to the tomb of her Son, that is to say, Golgotha, to pray there. And when the Jews saw [her] there they were filled with wrath, and envy, and they wished to drive her away; but God hid her from their eyes. Then they took counsel, and decided to set guards over His tomb, so that she might not come there again and pray, but she did not cease to go there day by day, and the guards did not see her, because the covering of the glory of her Son hid her. And always angels were coming to minister unto her, and her Son, our Lord Jesus Christ, visited her frequently, and fulfilled for her all her desires. Some of the angels used to take her up into the heavens and shew her the places where the saints rested, with ABRAHAM, ISAAC, and JACOB. And all the souls of the fathers who had died from ADAM until that time worshipped her, saying, "Glory be to God, Who hath created thee flesh of our flesh, and bone of our bone. In thee we have found salvation, and thou hast become for us the haven of life from destruction through the Son of God taking upon Himself flesh [fol. 159*b* 1] through thee." And then the angels took her, and brought her to her beloved Son on His throne, and the curtains, which were flames of fire, were drawn aside on the right hand and on the left, and our Lord took her hand, and kissed her mouth, and said unto her, "Hast thou arrived, O my mother?" And He raised her up on to the throne of His glory, and He seated her by Him, and He described to her all the joy and gladness which eye hath not seen, nor ear heard of, nor heart of man imagined, which were prepared for her. And beneath the throne of glory she saw DAVID, the King of Israel, her father, (with all the company of the prophets, and the angels, and the souls of the righteous, in a circle,) singing to the harp, saying, "Hearken unto me, my daughter, and consider, and incline thine ear. Forget thy people and thy father's house. The king hath desired thy beauty; he is thy Lord"

(Psalm xlv). And from there the angels took her to shew her the place of punishment, and they brought her to the limit of darkness, which is prepared for Satan and his hosts, and for all those who walk in his ways. And our Lady MARY said, "Woe is me! Who will describe this place to the children of men, so that they may not come hither?" And the angel said unto her, "Fear thou not, O MARY, God is with Thee, and for thy sake (?) with those who shall come after thee." And then the angels carried her away and brought her into a certain place, and thereupon our Lady MARY sat down, being exceedingly sorry for all sinners. And as it might be this day the sixteenth day of the month of Yakâtît, she stood on the Place of the Skull (Golgotha), and besought her Son, saying, "O my Son, swear to me by God Thy Father, and by Thy Name of Christ, and [by] the [fol. 159*b* 2] Paraclete, Thy Spirit, and by my womb which carried Thee for nine months and five days, Thee Whom the earth cannot bear up, Thee Whom the angels cannot approach, I adjure Thee, O my Son, by Thy going forth from me without exhaustion, and by Thy delivery which was painless, I adjure Thee by my breasts which suckled Thee, and by my lips which kissed Thee, I adjure Thee by my hands which embraced Thee, and by my feet which walked with Thee, I adjure Thee by the manger wherein Thou didst lie, and by the ragged cloths wherein Thou wast wrapped, O my Son, and beloved one, I beseech Thee, and entreat Thee, to hearken unto the words of my petition, and to come to me, and to fulfil for me everything which is in my heart." And when our holy Lady, the Virgin MARY, the mother of the Light, had spoken thus, our Lord and Redeemer Jesus Christ came down straightway, and there were with Him, surrounding Him, thousands of thousands, and tens of thousands of tens of thousands of angels, and he said unto her, "What shall I do for thee, MARY, My mother? What desire hast thou that thou wouldst have Me fulfil for thee?" And our Lady the holy Virgin MARY answered and said unto her beloved Son, "O my beloved Son, my Lord and Redeemer, my Hope, my Refuge, upon Thee is placed my trust. Because of Thee I was strong in the womb of my mother, and in the womb which covered Thee, and Thou art my memorial, at all

times. And now do Thou hear my prayer and petition, and hearken unto the word of my mouth which I speak unto Thee. I Thy mother MARY, I Thine handmaiden, on behalf of him that shall celebrate my commemoration, and him that shall build a church in my name, or shall clothe the naked, or visit the sick, or feed the hungry, or give drink to him that is athirst, or shall comfort the [fol. 159*b* 3] sorrowful, or shall make the sad to rejoice, or shall write the history of my strife, or shall sing a song at my festival; [swear to me] that God shall give him the good reward from Thee, which eye hath not seen, nor ear heard of, nor the heart of man imagined. I beseech and entreat Thee on behalf of all those who believe in me, to set them free from Sheol, and to remember the hunger, and thirst, and all the trials which came upon me through Thee." And our Lord Jesus Christ answered and said unto her, "It shall be unto thee even as thou sayest, and I will fulfil for thee all thy petition; I became incarnate of thee, and I swear that I will not make any covenant with thee to be a lie." Salutation to thee, O Book of the Law and Covenant, like the Tables of stone.

## XVII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint MÎNÂS the monk became a martyr. This saint was from the country of 'AKMÎM (AKHMÎM) in Upper Egypt; his parents were Christians and they were tillers of the ground. This saint wished to array himself in the garb of the monk, and to reject this world, and he became a monk in one of the monasteries of the city of 'AKMÎM (AKHMÎM); he used to fast frequently for two days at a time, and he took no thought for his food and drink. And after this he departed to the district of ESMÛNÂYN, and dwelt there in a [fol. 160*a* 1] monastery for seven and twenty years, leading a life of devotion to God, and fighting the fight; and he never went outside the door of that monastery. And when the Muslims reigned in the land of Egypt, and he heard concerning them, and how they

said, "God hath no son of His Nature and Godhead, who sprang from Him," he was very sorrowful because of this thing. And having been blessed by the abbot of the monastery who prayed over him, he went forth and departed to the city of ESMÛNÂYN, and he stood up before the captain of the Muslim soldiers, and said unto him, "Is it true that ye say that God hath no son of His Nature and Godhead?" And the captain said unto him, "Yea, we remove from God this thing, and we do not confess it." And Saint MÎNÂS said unto him, "It is right for thee not to confess Him if He were the son of carnal union and seed, but He is not this; He is the Light proceeding from Light, [and] God, in truth, proceeding from God, in truth." And the captain said unto him, "O monk, this, in our Law, is infidelity." And the saint answered and said unto him, "Know thou that the Holy Gospel saith, 'He who believeth in the Son hath everlasting life, and that he who believeth not shall not see life, but the wrath of God shall descend upon him'" (John iii, 36). Because of this the captain was exceedingly angry, and he ordered the soldiers to cut off his head with the sword, and to hack his body in pieces, and to cast him into the river. And certain believers took his body and prepared it carefully for burial, and they performed a service of commemoration for him as it were this day. Salutation to MÎNÂS, Bishop of 'AKMÎM (AKHMÎM).

[fol. 160*a* 2] Salutation to MOSES, the chief of the fathers, who died on this day on Mount Nebo.

## XVIII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father and confessor, MELANIUS, Archbishop of the city of Antioch. This saint was made archbishop in the days of the reign of CONSTANTINE, the son of CONSTANTINE the Great, and this saint was learned, and simple, and was beloved by all men. And having been appointed and sat for thirty days, he excommunicated the followers of

ARIUS, and drove them out from all the churches of the city of Antioch. And when the emperor heard of this, he sent and expelled him from his office, for the emperor was a follower of ARIUS. And the elders of the city of Antioch, and the bishops and priests gathered together, and they wrote a letter about him and sent it to the emperor, and they asked him to restore MELANIUS to them; and the emperor sent to the place whereto he had driven him, and brought him back to them, for he was ashamed before them. And when this saint returned to the city of Antioch, he did not set aside the anathematizing and excommunication of the men of ARIUS, but he excommunicated all those who believed in their words. And he revealed their error and their blasphemy publicly, and he preached to everyone, and made them to see clearly that the Son was of the substance of the Father, and [fol. 160*a* 3] equal with Him in His Godhead and Being. And the followers of ARIUS returned and they wrote to the emperor, and they made false accusations against this saint, and at length they changed his heart in their favour; and the emperor sent a second time, and banished MELANIUS to a country which was more remote than that to which he had banished him on the first occasion. And when MELANIUS had arrived in the country whereto the emperor had banished him, it was to him as if he were living with his people, for they had with them his epistles, and his teachings, and his interpretations of obscure theological writings, and his epistles from [this] remote country used to reach his flock who were in the city of Antioch, that is the bishops and learned priests. And he preached the Holy Trinity, and the True Faith, and [the doctrine of] the Three Hundred and Eighteen holy Fathers, and he cursed ARIUS and excommunicated all those who followed him. And he lived in exile for many years, and at length he died in peace. And behold Saint JOHN, the Mouth of Gold, pronounced an encomium upon him on the day of his festival, and praised him greatly, and he shewed forth in it his glory and majesty, and proved that in respect of the tribulation and ignominy which had come upon him for the True Faith, he neither fell short of, nor was inferior to any of the holy apostles.

## XIX. YAKÂTÎT

[fol. 160*b* 1] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day took place the translation of the body of Saint MARTIANUS the monk, from the city of Athens to the city of Antioch. To this saint came temptation from a certain woman who was a harlot, who wanted to commit sin with him, and to make him to fall down with her into the net of sin. But he led her away from this, and brought her to repentance, and into the ascetic life, and then he left her, and departed to DASÊT, and from that place to many [other] cities. And when he arrived in the city of Athens, and had lived therein for a few days, his body fell sick with a slight sickness, and he died there, as is written in the section for the twenty-first day of Genbôt. And when Saint DEMETRIUS had been appointed Archbishop of the city of Antioch, in the days of FÂLÂRYÂS, the infidel emperor, this saint sent priests to the city of Athens, and they carried away the body of Saint MARTIANUS and brought it to Antioch, with great honour, and with the singing of many psalms and hymns and dirges. And DEMETRIUS paid honour to it and saluted it, and laid it in a coffer in the church, and celebrated a festival in his honour, as it were this day. Salutation to DEMETRIUS on whom JOHN, the Mouth of Gold, pronounced an encomium. Salutation to the translation of the body of Saint MARTIANUS.

## XX. YAKÂTÎT

[fol. 160*b* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

And on this day died the blessed father, Abbâ PETER, the twenty-first Archbishop of the city of Alexandria. This father was appointed to the throne of MARK the Evangelist after Saint ATHANASIUS. And there came upon him great tribulation through DÂRYÂNÔS, the infidel emperor, and through the Arians, the infidels, and they tried to kill him very often; but

he fled from them and hid himself for two years. And they seated on the throne in his stead a man whose name was LUCIUS, and they made him archbishop, and he was an Arian and sat for two years. And after this the believers of the True Faith gathered together, and they rose up against the Arians, and they drove out LUCIUS the Arian infidel. And this father Abbâ PETER came and sat upon his throne for seven years in great tribulation, and he resisted the Arians, and excommunicated them and banished them. And when he had fulfilled eight years in his office, God made him to rest from the labour of this world, and he departed to everlasting joy. Salutation to Abbâ PETER.

And on this day also is celebrated the commemoration of BASIL, THEODOSIUS, and TIMOTHY, the martyrs, in the city of Alexandria. [fol. 160*b* 3] Salutation to you, O BASIL, THEODORE (*sic*), and TIMOTHY.

[In the Bodleian MS. there are also commemorated on this day PHILEMON the flute player, KEFLA MÂRYÂM of ṢEBÂGÂ, and Abbâ GABRA MAR'ÂWÎ of 'AGED.]

## XXI. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day is commemorated our holy Lady, the Virgin MARY, the God-bearer. Salutation to thee, O MARY, thou light of life.

And on this day also died the holy father Abbâ GABRIEL, the sixty-seventh Archbishop of the city of Alexandria. This father became a monk in his early years in the desert of SCETE, and he fought a great fight, and he devoted himself to the ascetic life for many years, with fasting, and prayer, and prostrations, and [fol. 161*a* 1] vigils, and hunger, and thirst; and he was humble, and simple, and loved to live by himself. One day

there came into his cell a certain old man whose name was MAXIMUS to be blessed by him, and GABRIEL prayed over him and he went forth to depart to his own place. And the holy old man MAXIMUS laid hold upon him, and said unto him, "O my son, why dost thou flee from men, for thou wilt be obliged to dwell among many men and women"; and this father did not understand the meaning of the words of the old man, and he wept frequently, and entreated God to deliver him from the nets of the Enemy. And when Abbâ MICHAEL, the archbishop, his predecessor, died, they seized this father and against his will made him archbishop, even as the old man had prophesied concerning him. And having been appointed he did not become slothful in his office, and he did not abandon his spiritual fight, nor his strenuous ascetic life, nor his piety; and he dwelt continually in the desert of SCETE. And when affairs connected with the work of the churches compelled him to go to the city of Alexandria and to MĚSR (CAIRO), he used to go quickly, and return to the desert of SCETE. When he was in the youth of his days the lust for fornication used to bestir itself in him, and [although] he increased his fasts and vigils in order to subdue the lust, he was unable to do so; and he confessed this to a certain old man in the desert of SCETE. And that old man said unto him, "Nothing will destroy lust except humility, coupled with fasting, and prayer, and prostrations, and vigils, and those alone will save [a man] from it." When he heard this he made himself a shovel of iron, and he used to get up in the night and [fol. 161*a* 2] dress himself in mean and ragged garments, and go round into all the cells of the monks, and clear out the offal from them and take it away, and cast it out at a great distance from the cells. And he continued to do this kind of work for a period of two years, when God saw his purity and the humility of his heart and removed from him the natural lust for fornication. And this father continued to lead the ascetic life and to fight the fight, and he admonished and taught his people, and strengthened them in the True Faith for a period of eleven years; and he died in peace. Salutation to GABRIEL for his righteousness and faith.

And on this day also died the holy father, Abbâ ZACHARIAS, Bishop of the city of SÂḤÂ. This saint was one of the children of those skilled in the Law, and his father abandoned the Law, and was made a priest; and his name was JOHN. And when the son of JOHN had grown up, and had studied the profane learning and the philosophy of the pagans, and the Law of the Church, the captain of the king's host took him and made him a scribe in the house of the king. And he had a friend in the Law, whose name was PTOLEMY, and who was governor of the city of SÂḤÂ; and they agreed together to go to the desert of SCETE and to become monks. And at that time there visited them a certain monk from the monastery of Saint Abbâ JOHN of the desert of SCETE, and they made an agreement [fol. 161*a* 3] to go there with him; and when the governors heard of this they sent and prevented their going. And having tarried a few days they saw a vision, and it seemed as if one said unto them, "Why do you not fulfil the vow which ye have vowed to God?" And they rose up straightway, and went forth in secret, but they did not know the way, and a monk appeared unto them and guided them, and brought them to the monastery of Saint Abbâ JOHN, of the desert of SCETE. And when the governors heard of their departure, they agreed that they would obtain an order from the king and send it with messengers to make them to come down from the monastery; but God scattered their counsel. And when ZACHARIAS and PTOLEMY had become monks, they fought the fight and followed the ascetic life strenuously, especially ZACHARIAS. And in their days lived the old men Abbâ ABRAHAM and Abbâ GA'ÂRGÎ, and they used to visit the young men, and give them advice concerning all their works. When the Bishop of the city of SÔḤÂ (*sic*) died, the people remembered Saint Abbâ ZACHARIAS, and they wrote a letter to the archbishop on his behalf, asking him to appoint him to be their bishop. And the archbishop sent to the desert of SCETE and had ZACHARIAS brought against his will, and he appointed him Bishop of the city of SÔḤÂ (*sic*). And whilst the archbishop was laying his hand upon him, he saw the power of God descend upon him, and his face was wreathed with light. And when he came to

the throne of his office the people rejoiced in him with great joy, and they went out to meet him as [the men of old] met our Redeemer on the festival of [fol. 161*b* 1] HOSANNA (Palm Sunday); and the Church was resplendent through him. And this father composed many Homilies, and Admonitions, and works on Doctrine; and his voice was exceedingly sweet, and was filled with the grace of the Holy Ghost. And he sat upon his archiepiscopal throne forty years, and he was well-pleasing to God and died in peace. Salutation to ZACHARIAS.

And on this day also Saint ONESIMUS, the priest, and the disciple of PAUL the apostle, became a martyr. When PAUL the apostle had preached in the city of Rômê, PHILEMON departed from the city of Rômê and took with him among his servants this ONESIMUS. And Satan led him into error and corrupted his heart, and he stole money from his master PHILEMON and from other men like him; and when he knew that his master was going to punish him, he fled and came to the city of Rômê. By the Will of God he came to the apostle, and heard his teaching, and his teaching entered his heart, and he believed through him, and the fear of God came into his heart. And he remembered what he had done, and how he had stolen money from his master and from others, and he had nothing of it left with him which he could restore to them of their money. [fol. 161*b* 2] And he was sorry, and he came to Saint PAUL and told him everything which had happened to him. And the apostle said unto him, "Fear not, neither let thy heart be sorrowful." And he wrote an epistle unto PHILEMON his master; and this epistle is one of the Epistles of the Apostle PAUL. And PAUL commanded him concerning Saint ONESIMUS, and he said unto him, "Protect him, for he hath become a disciple of Christ, and my son in the preaching of the Gospel." And he commanded him concerning ONESIMUS, and said unto him, "Forgive him his sin in stealing thy money, and receive him as myself. And if he hath wronged thee in aught, and he ought to repay thee, set it to my account. I PAUL have written it with mine own hand; howbeit I say not that thou art thyself in debt to me." And when this Saint

ONESIMUS came with the letter to his master PHILEMON, he rejoiced in his faith and repentance, and did to him even as the Apostle PAUL had commanded him. And PHILEMON added to his great love for ONESIMUS, and he commanded [his steward to give] to him much money for him to take, and he would take nothing whatsoever of it, and he said, "I have become a rich man in Christ." And then PHILEMON bade ONESIMUS farewell, and set him on his road, and ONESIMUS returned to the city of Rômê, and ministered unto PAUL, the apostle, until the time of his martyrdom. And PAUL praised this saint and made him a priest, and the Apostles praise him and mention him in the seventy-seventh Canon, and in the fifty-third Canon, and they say of him that he was a "faithful priest." And after the martyrdom of the Apostle PAUL, the captain of the host of the Emperor of Rômê took this saint, and banished him to an island, and he dwelt there and taught the men the Faith of our Lord Jesus Christ. And they beat him severely [fol. 161*b* 3] and made him to suffer agony, and then they broke his thighs, and he departed to God. Salutation to ONESIMUS the disciple of PAUL.

And on this day also died Abbâ PETER, Bishop of Damascus.

[And on this day also died Abbâ 'AKYÔS, and Abbâ GABRIEL, Bishop of Ethiopia.]

## XXII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ MÂRÛNÂ, the bishop. And on this day also took place the translation of the bodies of the saints who became martyrs in the country of Persia, in the days of DIOCLETIAN, the infidel. And because of the many works, and virtues, and righteousness of MÂRÛNÂ the bishop, the Emperor THEODOSIUS the Great, the father of HONORIUS and ARCADIUS, sent him to the King of Persia,

and with him were many gifts because of the love which existed between THEODOSIUS and the King of Persia. And when MÂRÛNÂ arrived, the King of Persia paid him very great honour, and he lodged him in one of the palaces of his kingdom. And when this saint heard that the daughter of the king was ridden by an evil spirit, he summoned her, [fol. 162*a* 1] and she stood up before him, and he prayed over her; and he healed his daughter, and SAPOR the king rejoiced in him with very great joy. And the saint demanded from him the bodies of the saints who had become martyrs in the country of Persia, and the king gave them to him, and he built a church and laid their bodies in it. And the king built a great fortress in the city, and he built inside the fortress a quarter, and called it by the name of Saint MÂRÛNÂ, which is MERFÂKÎNÂ. And after this, the saint returned to the Emperor THEODOSIUS, and he dwelt in the city of Rômê two years, and died as it were this day, on which was consecrated the church of those martyrs. And the festival of the saint, and the festival of the consecration of the church, are celebrated together on the same day, that is to say, this day. Salutation to MÂRÛNÂ the excellent envoy and bishop.

And on this day also is celebrated the commemoration of Abbâ BÛLÂ, and three hundred [and eighty martyrs], and NICOLAUS.

## XXIII. YAKÂTÎT

[fol. 162*a* 2] IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day became a martyr Saint EUSEBIUS, the son of the holy and blessed BASILIDES, the captain of the royal troops of the city of Antioch, and the father of kings. And this saint was in the war against the men of the country of the Persians, and when DIOCLETIAN denied our Lord Jesus Christ, BASILIDES sent to his son EUSEBIUS, and told him that DIOCLETIAN had denied Christ. And this saint summoned his kinsfolk, the saints and men of the palace, that is to say, 'ABÂDÎR, and JUSTUS, and CLAUDIUS, and THEODORE

from the East, and he told them how DIOCLETIAN had denied our Lord Christ, and how he worshipped idols; and they were exceedingly sorry. And the holy and excellent man EUSEBIUS said unto them, "I want to shed my blood for the Name of Christ," and all those saints agreed with him in this excellent decision, and they swore each to the other that they would do so. And when the Romans had conquered their enemies, and had returned to the city of Antioch with victory and joy, DIOCLETIAN and his soldiers went out and met them, and KHERMÂNÔS (ROMANUS), the father of VICTOR, advised the emperor to have the saints brought before him, and to fetch idols for them to worship. And the emperor did as KHERMÂNÔS (ROMANUS) advised him, and he summoned the saints to him, and said unto them, "Ye know well that I love you exceedingly, I want you to make my heart to rejoice, and to worship APOLLO." And when Saint EUSEBIUS heard this [fol. 162*a* 3] he was exceedingly angry, and he drew his sword and wished to kill the emperor, and the emperor fled from him and hid himself. But this saint killed many of the emperor's companions, and had it not been that BASILIDES restrained his son and his kinsmen the saints, they would have killed all the emperor's soldiers. After this KHERMÂNÔS (ROMANUS) advised the emperor to send EUSEBIUS to the country of Egypt, and to let the officers kill him there, [saying], "If he remaineth here in this city he will stir up the men of the city against thee at all times, and thou wilt not be able to do anything when thou wishest." And the emperor wrote and commanded [the governor] to send EUSEBIUS to the country of Egypt, to LÔLYÂNÔS (JULIAN ?), the governor of ḲĔFṬ (COPTOS), and he sent him away as the emperor commanded. And when EUSEBIUS arrived in ḲĔFṬ (COPTOS), the governor tortured him very severely on the wheel, and he cut off his members, and after this he beat him severely, and after this he boiled him in a cauldron. And our Lord sent to him His angel, who strengthened him under his tribulation, and comforted him, and healed his wounds, and raised him up whole and uninjured. And then the angel caught away his soul to the Garden of Delight, and the saint saw the abode of the martyrs, and the

saints, and the righteous, and he saw the places which God had prepared for him, and his father, and his brother, and his kinsfolk, and his soul rejoiced exceedingly. And after this the governor commanded the soldiers to burn him in a furnace outside the city of 'ĔHNÂSÂ (AHNÂS ?), [fol. 162*b* 1] and they burnt him as the governor had commanded them; and the angel of God came down to him in the red-hot furnace, and made the flame to be as cold as ice, and he brought Saint EUSEBIUS out of the fiery furnace whole and uninjured. And the officers and the judges advised the governor, saying, "O governor, command the soldiers to cut off the head of this man, and have rest from him"; and the emperor commanded, and the soldiers cut off the head of this EUSEBIUS with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to EUSEBIUS, the son of BASILIDES, the general.

[On this day is commemorated 'AWSEGNEYÔS, the chief of the Council, and the deputy of THEODORE, in the country of the East.]

Salutation to 'AGÂBÎṬÔS (AGAPETUS).

## XXIV. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father, AGAPETUS the bishop. This holy father lived in the days of the Emperors DIOCLETIAN and MAXIMIANUS, the deniers [of Christ]. The parents of this saint were believing Christians, and they taught him the doctrine of the Church and he was made a deacon. And after this he left [fol. 162*b* 2] his parents and went to a monastery, and he ministered unto the monks, the holy old men who were in it, and he learned from them good piety, and the strict observance of the ascetic life, and the knowledge of how to fight the fight; and he fasted frequently and he prayed and

kept vigil ceaselessly. And he used to feed himself daily on the wasted lupins, after he had fasted from dawn until sunset. When he wanted to fight against sleep he ate for a period of eighty days ashes mixed with lupins, and his strength was increased whilst he was fighting the fight of the ascetic fight, and he ministered to the wants of the company of the monks, and called them his masters. And he carried out to perfection every practice and observance of the ascetic life, and God wrought many great signs and miracles by him, among which are the following: He healed a certain maiden of a sickness, with which she had been sick for many years; through the severity of her sickness she was dried up like wood, and the physicians were unable to heal her. By his prayer he slew a huge serpent which had destroyed many men. He drove off from men and from lions unclean spirits, and many severe and painful diseases. And LEKÂTÎNÛ the governor heard of his devotion to God, and his excellences, and his righteousness, and the strength of his body, and he had him brought against his will to KÛERḤ, and he made him a soldier in his army against his will. But he ceased not to devote himself to ascetic practices, and to fasting and prayer, nay he even added to his practice of righteousness and ascetic excellence. And he remained [a soldier] for a few days only, for God blotted out DIOCLETIAN, the infidel, and the righteous and God-loving Emperor CONSTANTINE reigned [in his stead]. And this [fol. 162*b* 3] saint tried to find a pretext for leaving the army and the service of the emperor. Now by the Will of our Lord Jesus Christ, there was with CONSTANTINE a certain young man who was of goodly appearance, and whose deeds were good, and the emperor loved him exceedingly. And Satan the Evil One took possession of the young man, and tortured him very severely, and the young man cried out by day and by night. And when one of those who knew Saint AGAPETUS saw him, he said unto him, "O youth, if thou couldst obtain the help of Saint AGAPETUS, he would heal thee of thy sickness." And the youth said unto him, "Is it possible for a man to attempt to do this being only a soldier in the Imperial Army?" And the friend of AGAPETUS told the youth all about his

spiritual fight, and his righteousness, and said unto him, "Verily he is able to heal thee of thy sickness." And the young man cried out, saying, "Bring hither to me Saint AGAPETUS, the soldier, that he may heal me of this severe sickness." And when the emperor knew this he commanded his servants to bring Saint AGAPETUS, and when he had come before him he prayed over the young man, and made over him the sign of the Honourable Cross, and God healed him of his sickness. And the emperor rejoiced in this with great joy, and he paid great honour to the saint, and he said unto him, "Lay upon me whatsoever thou wishest me to pay, and I will do so." And the saint said unto him, "Release me from military service," and the emperor released him, and sent him away, and the saint returned to the place wherein he had lived formerly. And he lived by himself, and devoted himself to God and to spiritual fighting, which was much more severe than formerly, for many years; and the bishop of the neighbouring city made him a priest. And when that bishop died, the people asked [fol. 163*a* 1] the archbishop to make AGAPETUS their bishop, and he did so. And AGAPETUS shepherded his rational flock carefully and well, and God gave him the gift of prophecy, and the gift of working many signs and wonders. And he rebuked sinners for committing sin in secret, and he rebuked the priests for forsaking the teaching of the people; and he rebuked them and repelled them from the sanctuary until they repented. And it is found written in the history of his strife that during his lifetime he performed one hundred miracles, and among them he made a river to stop flowing, and by means of his cross turned it into another bed. And he opened the eyes of a blind man, and cleansed a leper, and healed many sick folk, and then he died in peace.

And on this day also [TIMOTHY, of the city of GÂZÂ, and] Saint MÂTYÂS (MINAS ?), of the city of Cyprus, became martyrs. Salutation to [TIMOTHY, of GÂZÂ], and to MÂTYÂS (MINAS ?), of the city of Cyprus.

## XXV. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day AUSANIUS (EUSEBIUS ?), and PHILEMON, [fol. 163*a* 2] and a certain virgin whose name was LÎKAIA, became martyrs. These saints believed through PAUL, the apostle, when he was in the city of Phrygia. And when the infidels made a festival in honour of the idol ARTEMIS, which they called by the name of the star of VENUS, these saints gathered together, and went into the house of idols to see them, and to mock at their infidelity and error. And when they saw the man sacrificing to the idols, the flame of divine love waxed great in their hearts, and they went out of the temple, and entered the holy Church of Christ, and added to their praises and exhortation of our Lord Christ. And a certain man of those who were there heard them, and he heard in their talk the house of idols mentioned, and how they mocked at the people, and at their idols. And when information about this was laid before the governor, he mounted his horse and came to the church, and some of the believers took to flight. And the governor seized these saints, and he made iron rods red-hot in the fire, and thrust them into the sides of the saints. Then he cast Saint AUSANIUS (EUSEBIUS ?) into a well and the soldiers stoned him with stones until he delivered up his soul. And Saint PHILEMON and Saint LÎKAIA he tortured severely many times, and they asked God to receive their souls; and He accepted their petition, and took their souls, and they received the crown of martyrdom in the kingdom of the heavens. And behold mention of their faith, and of their martyrdom, is made in the GADLA ḤAWÂRYÂT. Salutation to you, O AUSANIUS (EUSEBIUS ?), and PHILEMON, and LÔKÂIA (*sic*).

[fol. 163*a* 3] And on this day also Saints ḲÔNÂ (or, TÔNÂ), a deacon, of the city of Rômê, and MÎNÂS, of the city of ḲÛS, and DELMADIUS (or, YELMÂDYÔS), of the city of GÂZÂ,

became martyrs. Salutation to ḲÔNÂ, and to MÎNÂS, and to DELMADIUS.

Salutation to ḲÛMÛTA, and to ANTONIUS (?).

[On this day are commemorated DAMÂYELNÔS, and REGÎNÔS, the martyrs, and ANTONY, that is to say RAWEḤ, the Koreishite, of the nobles of the new Arabs.]

## XXVI. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the righteous man HOSEA the prophet, and he was also called 'ÔZYÂ. This righteous man prophesied in the days of five kings, that is to say, AMOS and UZZIAH, and JOTHAM and AHAZ and HEZEKIAH, Kings of Judah. And he said marvellous things in his prophecy, and he rebuked the children of Israel, and called them children of whoremongers. And he made them to know that God would not turn back His wrath from them, and that He would not have compassion upon them, and that He hath rejected us. And he said, "If the number of the children of Israel be like the sand of the sea which cannot be counted, only a few of them shall be left." [fol. 163*b* 1] And he prophesied concerning the belief of the Gentiles in God, [saying], "I will call those who are not My people, and I will make them My people, and they shall call Me their God." And he prophesied concerning the Passion of our Redeemer, and His Resurrection, and saith, "My redemption by His blood is before Him." And he saith also, "He who slew us, and He who broke us, shall make us to live after two days, and shall raise us up on the third day. And He knoweth our course in the knowledge of God." And he spake also concerning the destruction of the domination of death, and concerning the breaking of the goad (or, sting) of Sheol. And he prophesied for a period of seventy years and having pleased God he died at a good old age. Salutation to HOSEA who preached the coming of Christ.

On this day also Saint SADOK and the saints who were with him and who were one hundred and twenty and eight in number, became martyrs. BEHRÂM, King of Persia, required of these saints to worship the sun, and Saint SADOK answered and said unto him, "I did not come forth from my mother's womb to worship the sun, which appeareth, but to worship its Creator." And BEHRÂM the king answered and said unto him, "Hath this sun a god?" And the saint said unto him, "Yea, Christ is [its] god"; and the king commanded the soldiers to cut off his head. And the saint stood up and prayed, and entreated God, and then he bowed his holy head and they cut it off with a sword, and [fol. 163*b* 2] he received the crown of martyrdom in the kingdom of the heavens. And light from heaven descended upon him, and those who were there saw it, and they all cried out, saying, "We are Christians; we believe in our Lord Jesus Christ." And the king commanded the soldiers to cut off all their heads with the sword [and they did so], and they received the crown of martyrdom in the kingdom of the heavens. Salutation to SADOK. [The Bodleian MS. says that the martyrs were 2008.]

## XXVII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day died the holy father Abbâ EUSTATHIUS (or, ANASTASIUS), Archbishop of the city of Antioch. This saint lived in the days of the Emperor CONSTANTINE the Great, and the whole world was filled completely with his divine teaching. And when the Council of the Saints assembled in the city of Nicea, this father was one of the presidents of the Council, and he agreed with the fathers, and they excommunicated and drove out ARIUS and his companions, who were 'AWSABIUS (EUSEBIUS ?) of 'ÂMID, and NÂR'ÎSÔS (NARCISSUS ?), Bishop of the city of Nicea. And he proclaimed by the Holy Spirit the True Faith which the holy fathers of the Council proclaimed, and he drew up with them the Canon and the Law, which are written in the churches and are well known

among all Christian peoples; and afterwards, the Council of the saints drew up the Law of the Church in their own countries. And the infidels who had been cut off from their episcopal offices went forth, and after a few days they pretended that they wished to depart to Jerusalem. [fol. 163*b* 3] And they came into the city of Antioch and they gathered together in the house of a certain woman who was a harlot, and having promised to give her much money, they taught her to go into the church, and to speak lies against this saint. And she said unto the priests and the people, "This father hath committed fornication with me, and [this] is the boy which I bare him, and he is his son." And she took the money from them, and did as they had taught her. And those wicked men in their craftiness made a pact with that woman and accused her of speaking lies against the saint, and they debated with her, and said unto her, "Thou art a liar, and dost speak lies against this saint, and we will neither believe thee, nor accept thy word against him, unless thou takest an oath by the Holy Gospel that it is this saint who committed fornication with thee; if thou dost not swear we will not believe thee." And the woman swore by the Holy Gospel, according as those wicked men had taught her. And thereupon those wicked men said, "Now that thou hast sworn an oath, the whole matter is complete." And after this those wicked men passed judgement upon this saint, and they cut him off from his episcopal office, and then they sent a letter to the Emperor CONSTANTINE, and they calumniated the saint to him, and said unto him, "Behold, the united priesthood have assembled against him, and they have cut him off from his office, because of the fornication which he committed; do what thou pleasest to him." And CONSTANTINE thought that what they said was true, and he sent and banished this saint to the city of 'ĔTRÂKĔS, and he died there in exile. Woe be unto the souls of those men who of their evil disposition separated the Son of God from His Godhead, and drove out this saint from his office, by means of the evil pretext which their teacher Satan had taught them. And they became associates of a harlot, and they entreated her so well that at length she uttered lies against the [fol. 164*a* 1] holy man, [saying]

that he had committed fornication with her, and they made her swear [this] on the Holy Gospel. But God was not ignorant about her or them, for after they had driven the holy man into exile the woman fell sick of a severe sickness, which lasted a long time. And at length her body withered, and fell into utter decay; and she knew that the severe sickness which caused her tribulation had come because of the lies which she had uttered against the saint; and she drew nigh to death. And when her sickness increased she confessed before all the men of the city of Antioch, and said unto them, "Saint EUSTATHIUS is innocent of this charge. These wicked men gave me much money, and taught me to utter lies against him, and I swore an oath falsely on the Holy Gospel. The sin to which I swore I committed with another man whose name was EUSTATHIUS, like that of the saint, and those men taught me to swear the oath, and when I did so I thought in my heart of that EUSTATHIUS with whom I had committed fornication, though I uttered the name of this saint freely with my mouth." And when she had confessed her sin before all the people of the city of Antioch, they were exceedingly sad. And at the time of the Eucharist, the priests of the city of Antioch omitted to mention the name of this saint, and when they had heard the confession of this woman, they mentioned the name of this saint at the time of the Eucharist. And Saint JOHN, the Mouth of Gold, praised this saint in many Homilies and writings which he pronounced on him on the day of his festival. Salutation to EUSTATHIUS.

## XXVIII. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint THEODORE, the Roman (RÔMÂWÎ), became a martyr. This saint was from the city of 'ASṬÎR, and he lived in the days of the infidel Emperors MAXIMUS and MASÂBÔS, who heard that he did not agree with them in their infidelity. And they had him brought before them and commanded him to worship idols, and to sacrifice to them, but he

would not obey them, and he said unto them, "I will not worship unclean idols, for I worship my Lord Jesus Christ, the son of the Living God, the Creator of the heavens, and the earth, and all that is therein." Then they made him promises of many things, if he would worship their idols, but he neither accepted their promises, nor submitted to their words, and he cursed both them and their idols. [fol. 164*a* 2] And straightway they were wroth with him, and they commanded the soldiers to torture him with every kind of torture; and they tortured him on the wheel, and they cut off his limbs, and they burned him with fire, and then they beat him severely with whips, and he endured all these tortures through the might of our Lord Jesus Christ, which strengthened him. When they were tired of torturing him they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. Salutation to THEODORE.

Salutation to ABRAHAM, ISAAC, and JACOB.

Salutation to the companions of THEODORE, etc.

## XXIX. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day Saint BÔLÎKARBÔS (POLYCARP) became a martyr. This saint was Bishop of the city of 'ARMÔNÎ (SMYRNA), and he sat upon his episcopal throne for many days, until he became a very old man; and he composed many Admonitions and Homilies on the festival of the Holy Birth, and on Death, and on Sheol, and on the Judgement which was to come upon sinners, and on our holy Lady the Virgin MARY, and on the operation of the wisdom of our Redeemer, and on the holy festivals; and he brought to God many souls by his life-giving teachings. And days of tribulation and persecution having come upon Christian people, he longed to shed his holy blood for the Name of our Lord Jesus Christ, and he commanded his

people and taught them to be strong in the True and Holy Faith. And he spake unto them, and told them that after this [fol. 164*a* 3] they would never see his face again, because he longed to shed his holy blood; and they all wept and sorrowed because of their separation from him. And they said unto him, "We will not let thee go, O our father, and leave us orphans; we will give our souls for thee." And when they were unable to hold him back, they let him go, and he went out from them, and departed to the governor, and he stood up before him and confessed the Name of our Lord Jesus Christ; and the governor tortured him greatly. And the people said unto the saint, "Spare thyself. Thou art a very old man." And the people begged and entreated him to go out of the city, and to please their hearts he said unto them, "I will go out secretly." That night he saw a vision, and it seemed that a man said unto him, "Why hast thou forgotten thy good resolution to become a martyr, and hast turned back?" And he appeared before the governor, who commanded the soldiers to cut off his head, and they cut off his head with the sword, and he received the crown of martyrdom in the kingdom of the heavens. And certain believing men took his body, and prepared it for burial in the manner befitting a bishop, and they laid him in a tomb. Salutation to thee, O BÔLÎKARBÔS (POLYCARP). Salutation to Thy BIRTH, O Jesus Christ.

## XXX. YAKÂTÎT

### IN THE NAME OF THE FATHER AND THE SON AND THE HOLY GHOST, ONE GOD

On this day was found the head of JOHN the Baptist. Now HEROD the infidel commanded the soldiers to cut off the head of the saint, and when they had cut it off, and brought it to him, he shewed the people that he was sorry for what he had done [fol. 164*b* 1] to Saint JOHN, and he left the holy head of Saint JOHN in his house. And when HEROD had put away the daughter of 'AÔRṬÂ and taken HERODIAS, his brother's wife, the daughter of 'AÔRṬÂ came to her father, and she wept before

him, and told him what HEROD had done to her. And 'AÔRṬÂ rose up, and gathered together his soldiers, and he came to the country of Galilee, and plundered all their cities and burned them with fire. When the Emperor TIBERIUS CAESAR heard this thing [he enquired] and the people told him that 'AÔRṬÂ had done this thing because HEROD had put away his daughter. And TIBERIUS CAESAR was wroth with HEROD because he had killed the man who was held to be a great prophet by all the people of the cities, and had taken his brother's wife, and because his father-in-law 'AÔRṬÂ had plundered and laid waste all the cities of Galilee. And TIBERIUS CAESAR sent, and had HEROD brought to him to the city of Rômê, and HERODIAS with him, after he had buried the head of Saint JOHN in his house. And when HEROD came to TIBERIUS CAESAR, the emperor removed him from his governorship, and seized all his money, and sent him to the country of 'ANDĔLĔS, where he died an evil death. And the emperor sent, and laid waste his house, and he made it visible to everyone who looked thereat; and his house was left a heap of waste, with the exception of the porch, which had no doors (?), and the pilgrims used to live there. And at that time two men who were poor in respect of money, but rich in the matter of the Faith, went to Jerusalem to worship, and to fast the Holy Fast (*i.e.* Lent). Now this took place many years later. And when the evening was come they went and dwelt in the ruined house of HEROD, and Saint JOHN appeared unto one of them in a dream, and told him his name, and the place wherein was his head; and he commanded him to take it and carry it to his house; when the man woke up from his dream, he told his companion what he had seen. And they rose up together, and came to that place which Saint JOHN had pointed out to him, and they found a vessel therein. And when they had opened it, there ascended to them the odour of a perfume which was very pleasant, and they found in it the holy head of Saint [fol. 164*b* 2] JOHN, and they were blessed thereby. And they put it back into the vessel, and fastened up the mouth thereof, as it was at first, and the man took it with him to his house, and paid it very great honour, and kept a lamp burning before it continually. And when death drew nigh

unto that man he told his sister about the holy head, and commanded her to treat it as he had done; and she paid honour to the holy head, and kept a lamp burning before it. And the head of Saint JOHN was handed on from man to man, until at length it came to a certain man who was an Arian, and who thought that the head would perform miracles for him, although he was of the faith of ARIUS, the infidel. And Saint JOHN raised up against him a man who was greater than he, and this man drove him away from that place, and that place lay waste until Abbâ CYRIL was made Bishop of Jerusalem, and Abbâ ANIANUS Bishop of the city of KHAMḌ. And Saint JOHN appeared unto Abbâ ANIANUS during his sleep, and told him the place wherein was his holy head, and Abbâ ANIANUS went and fetched it up, as it were on this day, the thirtieth day of the month Genbôt. This is the second time they found it—on the thirtieth day of the month Yakâtît.

And JOHN, the Mouth of Gold, saith something different to this, that is to say: When HEROD commanded the soldiers, and they had cut off the head of the saint whilst he was in prison, they brought it to him, and he gave it to the daughter of HERODIAS on a platter. And when that unclean harlot touched it, the hair of the head stood up, and the holy head leaped up into the air, and was crying out and saying, "It is not right for thee to take thy brother's wife," and it continued to fly about like an eagle, and to utter these words for a period of fifteen years, when it ceased and was buried in the Sea of Arabia. And the pilgrims used to dwell in that place. And by the Will of God there came [fol. 164*b* 3] to that place two righteous and believing pilgrims, who were brothers, and they dwelt in that place. And Saint JOHN appeared unto them, and told them to take up his holy head. And they took up his head from that place, and they carried it away with them to their house, and paid it great honour. Salutation to thy head, O Saint JOHN.

*End of Volume II.*

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